

# THE MESSENGER.

Dr A H Strickler  
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"AS THE TRUTH IS IN JESUS."

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## Poetry.

### NOBLESSE OBLIGE.

I hold it the duty of one who is gifted,  
And royally dowered in all men's sight,  
To know no rest till his life is lifted  
Fully up to his great gifts' height.

He must mold the man into rare completeness,  
For gems are set only in gold refined;  
He must fashion his thoughts into perfect sweet-  
ness,  
And cast out folly and pride from his mind.

For he who drinks from a god's gold chalice  
Of art or music or rhythmic song,  
Must sift from his soul the chaff of malice,  
And weed from his heart the roots of wrong.

For I think the wrath of an outraged heaven  
Should fall on the chosen and dowered soul  
That allows a lump of selfish leaven,  
By slow fermenting, to spoil the whole.

Great gifts should be worn like a crown befitting,  
And not like gems on a beggar's hands;  
And the toil must be constant and unremitting  
That lifts up the king to the crown's demands.

—Ella Wheeler.

## Communications.

For The Messenger.

### JESUS, THE DIVINE MAN, THE LEADER AND PERFECTER OF THE FAITH.\*

TEXT: Heb. 12: 3: "Looking unto Jesus, the  
author and perfecter of the faith."

Christian revelation contemplates human life as reaching its only true and proper destiny in a supernatural, spiritual world, above and beyond this temporal and earthly state. In doing so it by no means undervalues man's earthly estate; but on the contrary intensifies its significance and importance. There is no other standpoint from which life on earth can be properly estimated. When it is viewed as having its end in itself it has no meaning worthy of the dignity of man. The only meaning that can be found in it in its mere earthly aspect is that which is found in the race at large, in which, according to Hegel, the individual finds the end of his existence; that view leaves no proper personal destiny for man. All that there is in human life, as such, is no more than the plays and amusements of childhood. These to children appear to be something real and important, but when viewed from the standpoint of manhood, what are they? So the mere earthly pursuits of manhood, what are they but a repetition of those of childhood? Men engage in them with ever new interest and zeal, they toil early and late, they pursue knowledge and support the framework of the State, but when old age comes what does it all amount to but a ceaseless repetition of struggle and toil to support life, and the end is the grave. Even if our attention is directed to the great works accomplished by the race, by states and empires, in behalf of something higher than mere physical subsistence, in behalf of science and art, and that which is calculated to elevate and satisfy man's higher nature, yet what is it all worth for the individual man, who alone can enjoy it; for just when he begins to get a glimpse of it his race is run and his destiny here ended. If man's destiny is measured and determined by the horizon of this life, then all the great works of man, in all departments of activity, are only a repetition of the plays of childhood.

What supports men in their study, and toil, and sacrifice, is the impulse of aspiring after something above and beyond

the present. Childhood aspires to the strength and buoyancy of youth, youth to the work of manhood, manhood to a time of reaping the fruits of life's care and toil in a serene old age; but without a beyond, a higher condition—where life reaches a goal in an unending and unfading existence, the end here is only bitter disappointment.

Were it not for these ground forces of faith and hope, that animate the life of man, that operate as the instincts of the soul's deeper nature, that are the inbreathings of the spiritual and eternal, the world would soon collapse and perish in disintegration and dissolution. Faith in a good as yet unseen and unexperienced, and hope for its realization, these, after all, are the roots that send up nourishment and support to the wonderful activities of human life.

It is not therefore a foreign or unnatural truth that Christian revelation teaches when it announces that man's destiny is to be reached by faith—that faith reaches out and lays hold of the unseen spiritual realities of a supernatural world, and the hope it begets is "an anchor of the soul, both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us."

This power of faith it is that has given the world its true heroes, that nerve them to withstand the malice and rage of wicked men, that enabled them to endure suffering and death for truth and right, that led them through cruel martyrdom to the unfading crown. These heroes of faith are represented in the text as a vast multitude—a cloud—of sympathizing spectators, encouraging those who now enter the race of life and engage in its contest for final victory. But while this vast multitude are represented in glowing imagery as bending down from their celestial abodes to encourage those now engaged in the race, they are still not the models held up for imitation. They are rather represented as comrades in the warfare who have reached the goal, and now send back the shout of victory to those who are yet in the heat of the contest.

Above them all, in the picture here given, now rises the form of Him who stands out as their leader and ours in the contest, and upon Him the writer exhorts us to fix our eyes steadily and confidently if we would be successful in reaching the goal of victory. He is the *Leader and Perfecter of the faith*.

As fitting the present interesting and solemn occasion, on which, in behalf of the faculty of this College I am to speak these closing words to the graduating class, I direct your attention to this Theme: *Jesus, the Divine Man, the Leader and Perfecter of the Faith*.

The world has ever looked up to great personages for inspiration in the conduct of life. Men of towering genius, who rise above the mass, as lofty mountain peaks rise above the plane, have been in every age, the world's seers. They have been the path-breakers into the unknown realms of truth, "Men of God who from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer." "In all ages souls out of time, extraordinary, prophetic, are born, who are rather related to the system of the world than to their particular age and locality. These announce absolute truths." "And these great men become the leaders and centres of the world's advancement." "They are leaders and lawgivers for the race." "They draw multitudes and nations after them, as the nation shares the idea that inspires them." "Wonderful spiritual natures, like princeps and potentates, stand bending around us. Each one represents a department of life and thought."

All this reveals the aspiration of man for a leader to a higher destiny. Yet, as the writer whom I have quoted says, "these men are not as we fable them. There is none without his foible." They are admired at a distance for the greatness our phantasy clothes them with, "but they cannot come near us without revealing dreadful weaknesses and abnormalities."

Under this disappointment many turn to the ideals of impersonal truth; "human

life and its persons are poor empirical pretensions, they say,—a personal influence is an ignis fatuus, and so they come to follow the idols of their own creation, or are often carried away in the great maelstrom of pantheism."

From all such skepticism and unbelief we are directed to ONE who among all the sons of men has actualized the God-inspired aspirations of the soul, who has solved the problem of human destiny, who has brought the divine into humanity and lifted up humanity into union with the divine, the God-man, Jesus, the Christ.

Our attention is directed to Him first as the perfect man; for man He was in the full sense of the word.

He possessed every essential attribute of humanity in His human birth from the virgin Mary. As the Son of man He became the leader and perfecter of the faith. Alone as true man He became the path-breaker in the way that leads to God; alone He brought to completion the union of man with God.

His work was primarily, not the outward conquest of the world; that would be of no avail while internally humanity remained alienated from God; not that of the world's philosopher, or seer, merely to reveal the truth in the sphere of the intellect;—that would be of no avail while the moral nature of man had no power to follow the truth. His work, as viewed in this connection, was to bring our fallen humanity, as assumed in His person, in its deepest life, into harmony, perfect, absolute harmony with the divine nature, the ineffable truth, purity, and holiness of God.

As the universal and representative man of the whole human race His personality occupied the deepest centre of our fallen life; it assumed the dreadful burden of the sin of the world, and thus He began the omnipotent task of subduing the realm of evil and bringing life at every point into absolute submission to, and harmony with, the divine will. As His human nature unfolded and developed its vast and growing capacities for the entrance of the divine, He assumed the problem and work of bringing it, by the free act of His will, inspired by love, into perfect agreement with the life of God. With the whole world as the proffered award, and against the solicitations of superhuman powers of evil, He resisted the mighty temptation and honored, served, and loved God supremely.

The end He set before Him was the glorification of our humanity in union with God, by a life of perfect self-abnegation and obedience, of humility and love, and the power by which He rejected and set aside every other end and purpose in life was His faith in God. The self-imposed challenge, "Thou shalt worship the Lord thy God, and Him only shalt thou serve," He actualized perfectly and fully in His life of immaculate purity and holiness. At the announcement of this challenge, the realm of evil summoned its strength for the contest, and humanity felt a thrill from its lowest central depths to its utmost limits. Every hour—every moment of His life, was marked by victory over evil in the contest, and it was by unshaken, unswerving faith He triumphed.

Alone in the wilderness He met and repelled the seductive allurements of the leader of the realm of darkness, surrounded only by His little band of disciples He faced the malignity of Jewish falsehood and corruption, and asserted the supreme authority of the law of God, in the midst of self-seeking, and the greed of worldly gain He proclaimed and exercised the principle of unselfish love to man; with no thought for His own worldly greatness or glory, He toiled only for the good of others, and in the struggle with the sufferings of death He endured the cross, despising the shame, and by the power of undying life He came forth from the jaws of death and Hades, ascended in triumph and sat down at the right hand of God. Thus He stands in His immaculate life, in His unfathomable sufferings and atoning death, and in His triumphant resurrection and ascension, as *The Leader and Perfecter of the Faith*.

In His life on earth Jesus not only ac-

tualized the highest ideal the mind of man can form, but His life presents a model which the highest ideal could never produce. His life is universally conceded to be the perfect, whereas the loftiest ideals that man can form are imperfect. Therefore no life of Him can ever be written that can compare with that given by the inspired Evangelists. "No biographer, moralist, or artist can do justice to the reality. His actual character is felt to be far greater than any conception and representation of it by the mind, the tongue, or the pencil of man. Rousseau said "that there could be no comparison between Socrates and Christ: as little as between a Sage and a God." Carlyle calls His life a "perfect ideal poem." Renan says "whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men, there is none born greater than Jesus." These are testimonies from men who did not believe that Jesus is divine. Through all the ages, from the testimony of Judas the arch betrayer, who said, "I have betrayed innocent blood," to the latest infidel of our own day, none has ever claimed to see or find any imperfection, any trace of moral weakness in the life of Jesus. While that life is beyond the criticism of the greatest of His enemies, an archangel cannot fathom the depths of its greatness and glory.

Such is the character of the example presented for all who enter the race to reach the true end of life.

As the subject thus far presents itself, Jesus is not represented as the *object* of faith in His divine character, but as Himself the *subject* of the faith, the divine-human hero-leader, who in our human nature as the perfect man, entered the lists in the struggle of life, successfully reached the goal of victory, and now wears the heavenly crown. The name *Jesus* here employed, points to His humanity. We do no irreverence to Him when we thus contemplate His life as really and purely human, a life in which He stands a man among men, the Son of man, bone of our bones, and flesh of our flesh, our elder brother, the model man.

And the lesson in this form is designed to beget and encourage faith in the success of a pure and holy human life. In our effort to run the race set before us, we are to look to Him as an example. If we find among all merely human heroes, weakness and imperfection, if even those who were the called of God came short in their lives, if Abraham and Moses sinned, and the man after God's own heart fell, and the prince of the Apostles denied, His Lord, we are not for that reason to despair of success for our weaker, inferior selves, we are not to consider the contest hopeless, but we are to look unto Jesus, the leader and perfecter of the faith, and find in Him the example we need to inspire us in the race. Especially in trial and suffering, in discouragements and depression of spirit, when the work and burden of life press heavily, are we to consider Him that endured such contradiction of sinners, lest we grow weary and faint in our souls.

It is especially the human side of our Lord's life that we are here to bring near in our contemplation. He was tried, and He suffered in a purely human way. Every temptation that can come to us He experienced, every weakness of our nature He fathomed, every discouragement He felt, every form of suffering resulting from striving against sin He passed through, yet without sin; therefore "He is not an high priest that cannot be touched with a feeling of our infirmities, seeing He was tried in all respects as we, yet without sin." One reason for His becoming man was that He might thus come near to us in His human sympathy, and that He might be an example, a perfect human example and leader for us. As God only we could not come near to Him nor find in Him an example and a leader. When man lost the capacity for communion with God through the fall, and a gulf of separation intervened, it became necessary for God to come to us, to our nature and life before

the way could be opened for man to approach Him. The divine sympathy and love in Jesus moved through human channels, and these were of us and in us.

As the soldier follows his general in the hottest of the battle, inspires him to know that his leader is a man like himself, bears the same risk, endures the same suffering, and yet bravely leads on to victory even at the sacrifice of his life. Is there a man with soul so craven, with selfishness so intense, that, enlisted for the contest, he would not feel drawn onward to suffer and to die with such a leader! The more the soldier realizes this—comes into this sympathy, and truly learns that his leader is one with him in heart, a man and a brother, even though widely separated from him, far above him in official station, the closer he is drawn to him in soldierly affection and devotion, and such an one men will follow without faltering to the very cannon's belching mouth. The comparison is humble, and it may be feeble, but yet it may help us to realize how near to us, weak and feeble as we are, is the great captain of our salvation.

The example of our Lord, in this view, loses its true meaning for us whenever His true humanity is not recognized. If we regard Him only as divine, His life would not touch and inspire the heart as it does. If it was God only who was tempted and suffered and died, and His humanity only a gnostic appearance, then we cannot find the link that joins it with our life; for we feel that in such case, the temptation could not have been real, the suffering could not have been real. It would be a small thing for God to vanquish Satan and destroy the power of death, seeing He is infinitely above all creatures. But when we see in Him all the essential properties and qualities that belong to us—that it was in the sphere of the human will that He resisted evil—that it was a human heart in Him that felt the pang of bitter suffering, and in His human soul He was sorrowful, even unto death, then we can realize the reality and meaning of His example for us.

His sinlessness even from birth in no way detracts from the realism of His conflict and suffering, because His positive holy life and character could not be given to Him in any way from without, or be inherited, but had to be actualized by the energy of His own human free will, which had to choose between the alternatives of good and evil, of a life of unspeakable suffering and sorrow, and one of earthly enjoyment. Nor did the presence of divinity in Him in any way interfere with the moral freedom of His human will. That divinity did not interfere with the helplessness of His infancy, or the limitations of His life in every progressive stage. When He hungered in the wilderness fast His divine nature put forth no miraculous power to make bread. When He was tempted His divine nature did not introduce an external impossibility of sinning in order to dull the edge of the temptation or weaken its power. It is said of Him (Heb. 5: 7 et seq.) "In the days of His flesh He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son yet learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation."

Again (Heb. 2: 10 et seq.) "For it became Him, for whom are all things and through whom are all things, in bringing many sons to glory, to make the captain (the same word, ἀρχηγός) of their salvation perfect through suffering. For both He that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren."

These wonderful passages teach us that this great leader was really and truly in His human nature our elder brother. Therefore no one need to feel in the race of life that Jesus was far removed from him in experiencing all its trials and sufferings—that He was divine and for that reason these were not a reality to Him. The error is as great and fatal to fail to apprehend the reality of the true humanity of Jesus as it is to misapprehend or

\* A Baccalaureate sermon, spoken before the graduating class in Franklin and Marshall College, in the College Chapel, June 17th, 1883, by the President of the Institution.



disbelieve His divinity, (for "every spirit that confesseth that Jesus Christ is come in the flesh is of God," and every spirit that denieth this is not of God.)

For this reason the appeal in the text to look unto Jesus as the leader of all heroes and martyrs of the faith and the one that brought the contest to completion, comes home to our deepest sympathy. We see the heroic courage, the unparalleled heroism, the perfect integrity, the unfathomable suffering in the right and for the right, all purely human. Therefore He is for us an example.

Yet there was in him from the beginning, though in no way interfering with the freedom of His human will, the essence of Deity, which gradually filled and glorified His humanity, and finally elevated it to the full prerogatives and qualities of the Godhead.

We pass on, therefore, in the second place to consider Jesus Christ in His character and being as God, from whom originates the faith necessary to follow Him in the race of life.

And this now leads to a second thought that comes by necessary inference from what has thus far been said.

We cannot stop in contemplating Jesus merely as the perfect, the divine man; we must from this, by necessity contemplate Him as the human God—God in human form.

The perfect life of Jesus, rising immeasurably above all other human models the world has ever produced, and above the highest ideals ever formed by the greatest and best of men, is an unanswerable argument that He is more than human—that He is divine. If we consider the age in which He lived, the nation and people among whom He was born, the conditions and surroundings of His life; the advantages He enjoyed in the ways of education and culture, it is impossible to account for such a life on any other supposition. He stands above all other men, He is unlike all other men, both in the character of His life and His own estimate of Himself. No other man ever did, or could challenge his enemies as Jesus did the Jews, "Which of you convinceth me of sin?" No other ever claimed as He did that communion with God which is asserted in His words, "No man hath seen God at any time, the only begotten, in the bosom of the Father, He hath revealed Him," or those words to Nicodemus, "No man hath ascended into heaven but he that descended out of heaven, even the Son of man, which is in heaven." "I and my Father are one." "Before Abraham was, I am." "I am the light of the world."

Different hypotheses have been made to account for the person of Christ, the Mythical Hypothesis of Strauss, the Legendary Hypothesis of Renan, the theory of imposture urged by the Jews, the theory of self-deception, or the rationalistic conception that the Evangelists were deceived, which "forms a parallel to the heathen rationalism of Euhemerus, of the Cyrenaic school, who explained the gods of Greek mythology as human sages, heroes, kings and tyrants, whose superior knowledge or great deeds secured them divine honors, and the hero worship of posterity;" but all have signally failed to account for the life of Jesus.

It is not our purpose to pursue this argument before you who believe that Jesus is divine. It is more pertinent to our present purpose to consider what is involved in looking to Jesus as God, as well as man.

It implies that He is God in human form, the God of revelation as distinguished from any conception the human mind may form of God out of Christ. We need not stop here to consider the metaphysical abstraction, how it is possible for the fulness which is infinite to dwell, or be contained, in humanity which is finite. We need only contemplate the fact set before our faith, that the man Christ Jesus, now glorified in the heaven of heavens, is God in human form. When even His disciples murmured at His words He said, "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where He was before?" In the ineffable mystery of His glorification we behold His humanity exalted to become the adequate and commensurate form for His divinity. In the man Christ Jesus we behold, not merely a form of divine revelation, but the absolute revelation and presence of the true and eternal God; and this involves and includes all subordinate forms of revelation, such as the revelation in nature and in the reason and conscience. All that we can know of God as Father, Son and Holy Spirit is revealed in the glorified humanity of Christ.

Looking unto Jesus thus becomes the

supreme challenge for faith, for it at once determines whether we believe in God at all or not. Our Lord Himself shuts up our faith to this alternative. "I and my Father are one." "He that honoreth the Son, honoreth the Father, and he that denieth me, denieth him that sent me." Thus Jesus who is the subject of the faith, the human leader and perfecter of the faith, is at the same time the supreme object of our faith.

The condition necessary for success and victory in the race of life set before us, is to look unto Jesus, not only as our example, but as our God. As in His divine-human development through conflict and suffering He was the leader and perfecter of objective faith, breaking the pathway of man's union with God in reaching his high destiny, so now as God He is the author of faith in the human soul which looks to Him as its object, and who brings it to completion in man. As "lifted up" He now draws all men unto Him. Faith in Christ thus becomes the attractive power by which the life of man is elevated to life communion with God.

Thus we have in Jesus the one mediator between God and man. In Him the soul becomes attracted to and united with the supreme source and fountain of life. He is at once man, one with us, infinitely near in sympathy and love, and yet infinitely above us to satisfy the infinite longing of the soul. Like the Star that is so near and yet so far, or the Sun in the spiritual heavens, the centre of the spiritual universe, whose light and warmth are around us, and in us as the essence of our life. That Star is the only true guide for the soul in the journey of life, that Sun the only true light to illumine man's pathway to Heaven.

Let us be guarded here, however, against the thought that such looking to Jesus has reference only to a future good. Faith in Christ illumines the present work of life, and gives it its true meaning. Education and culture expand the powers of the soul, and become means of performing the activities of life, but all true success in human pursuits depends on faith in the supernatural. It brings spiritual life to bear upon the beclouded and darkened affairs of earth, and it gives courage and strength to walk in the light. "The light of the body is the eye; if thine eye be single, the whole body shall be full of light; but if thine eye be double, the whole body shall be in darkness; if the light that is in thee be darkness, how great is that darkness." Faith is the eye of the soul, and when directed to Christ, it becomes wisdom, the wisdom of life.

Would you choose a calling in life, choose it not in the light of self-interest, but in the light of faith that reveals the true end of life. In entering upon, and carrying out the work chosen, let every step be taken in the flight of faith. When that in the struggle of life which at first seemed light and easy before the enthusiasm and vigor of youth, begins to take upon itself its inner spiritual qualities, and the soul feels the struggle to be growing more and more severe, let the eye of faith be steadily fixed upon Christ. When trial and affliction and sorrow come, as they come to all, and the shadows thicken and darken around your pathway, look by faith to Him whose hand is outstretched to give support and help.

Nothing is more deceptive and treacherous in life than the temptation to depend on our own strength. Natural enthusiasm is a power in the human soul, and instinctive heroism may exhibit true greatness in certain emergencies where natural courage alone is challenged; but they are not sufficient to gain the victory over self. Still stronger in some great souls at least, is that reverence for the moral law within us which the philosopher Kant, like a second lawgiver, dignified as the only true spring of virtue, and which Emerson lauds as manly self-reliance, and as being more than trust in any personality out of us, even though it be that, of Christ; but even this fails in the hour of extreme trial. Higher and better is the great lesson taught us in the life of the great Apostle, who ventured to walk upon the waves of the stormy Gennesaret. While looking to Jesus he walked safely in the midst of surrounding danger, but when he turned his eye towards the winds and waves, he began to sink, and it was only when the agonizing cry was forced from his trembling lips, "Lord save, or I perish," that the helping hand was outstretched to save. No man is sufficient of himself or for himself. And to those who look to Him even in the last utter extremity He gives help to save. When the dying thief, drawing near to the jaws of death, cried to Him, "Lord remember me when thou comest into thy kingdom," He replied in the midst of the agonies of the

cross, "this day shalt thou be with me in paradise." Of similar import and touching is the lesson taught by the uninspired story, whether of fact or fiction matters not, of the helpless shipwrecked mariner, clinging to the mast of the sinking vessel, and crying for help to save him from a watery grave. When all other help failed, in the darkness of the night a voice rang out clear and full from the shore—look to Jesus—and after a pause of fearful waiting, amidst the noise of the storm echoed back the distant notes and words of the beautiful hymn sung as a death song by the poor sailor before his lips became silent in death.

"Jesus, lover of my soul!  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour! hide,  
Till the storm of life is past;  
Safe into the haven guide;  
Oh! receive my soul at last."

Never before in the life of the world was the pressing necessity so great of emphasizing faith in Jesus as God as in the age in which we live. History is rapidly converging to the final goal. With titanic power it is rolling its waves back upon the shores of the orient where it started in its circuit round the globe. All problems social and political, scientific and philosophical, that have agitated the ages in the past are reproduced, and press for final solution. They all converge at last into the one—whether the world will be ruled by God or mammon, whether the King's son and heir sent last, and rejected by His own people, the Jews, will be acknowledged as the world's rightful Lord, or be rejected in the last revelation of unbelief.

This problem does not indeed, appear on the surface, but it underlies all those that do appear. The probability is that there will be on to the end a divided world, a world of unbelief, and a world of faith; but I think we may expect that the form in which the greatest contest of the ages will issue, will turn the question of receiving and worshipping Jesus as God. The gods of the Western heathen civilization of Greece and Rome, and of the incoming Teutonic race, forming now the chief stream in history, have yielded to the acknowledgment of Jesus, and His claims and call are challenging the vast systems of Brahminism and Buddhism, entrenched in millions of Asia. The life and civilization of the nations, hitherto bounded by external boundaries and barriers are now rapidly mingling into one, as they are animated by the heart pulsations of one common humanity. This growing fellowship of the whole world is preparing the way for a common solution of the problems of human history for all nations, and people, and tongues, and that solution will turn at last on the question of the world's religion, because religion is the interest that gathers up into itself all other interests.

A writer in one of the current Reviews says "The Church is an institution intended to save souls for the hereafter. The ethical society is an institution for perfecting the moral life here." Another, with a glimpse of the same problem says, in comparing and contrasting Buddhism and Christianity, "Man is too great to be satisfied with time alone, or eternity alone; he needs to live from, and for both. Hence Buddhism is an arrested religion, while Christianity is progressive." But Christianity alone brings the true synthesis of time and eternity, the life that now is, and that which is to come, just because Jesus Christ is both human and divine—and as the human in Him has become divine, so the life in time must reach its true end and destiny in the life in eternity. The mystery of God and man is solved in Jesus Christ, and the life of man—of the world, will come to its true solution and destiny, when "in the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

When that time comes, the period of history will close as a dream when one awaketh, and the day of eternity comes in.

Closing Words to the Class.

And now, young men of the graduating class, respected and beloved pupils in this institution till now, but in a few days to become brothers with us in the great republic of letters, I come to speak the closing word in this day's service to you.

With the ceremonies of the coming commencement week the days of your student life will come to a close, and you will go forth to mingle in the stern realities of life. We congratulate you upon the successful close of your long course of study. In this hurrying, bustling age, when short courses of preparation for every pursuit are devised and pursued with impatient haste, it is a

matter of congratulation that you have patiently and perseveringly followed to its proper end, the old and tried curriculum of academic study that the experience of ages has deemed necessary as a preparation for the calling and pursuits to which you now look forward. In the years to come you will have a growing assurance that your preparation has not been too long for the grave responsibilities of life. Long as it has been, its true value will only appear in the degree in which you regard it only as a proper beginning, and carry it forward by close application to study in the years that are before you. Therefore do not allow the professional study and practical pursuits upon which you may enter to close or supersede the constant discipline and culture that result from advancing scholarship in liberal studies.

Let this liberal culture of the mind which lights the pathway of thought, be inspired with the growing and strengthening virtue of the will in the pursuit of the good; and as the only proper support and life of both, let the spirit be ever open to the gift of faith which worketh by divine charity. Do not undervalue the help that comes from above to support you in the trials of life. As Correggio, on seeing a picture of Raphael, exclaimed, "I too am a painter," so let every example of the great and the good inspire you to like success in life's contest; and do not in the spirit of self-assurance look with disdain upon the weaknesses of others, lest you too may stumble in the race, but rather lend a brother's helping hand to those who may need your aid.

And while you struggle for the goal of a useful life, let your eye be turned towards that perfect example to whom I have directed you this day. To His keeping I commend you with affectionate regard in the perilous way of life; and when life's brief and fitful day is ended, and the shadows of the dark valley close round you, may His rod and His staff comfort you, as you awake in the unfading life beyond the portals of death!

## Family Reading.

### AT THE KING'S GATE.

Morning by morning to His gates I came,  
Taking my portion from His liberal store,  
Glad of my crumbs, and asking for no more.  
Scarcely my lips their stammering thanks could frame;

For what was I that I should think to claim  
Such audience from the King, whose good ran o'er,

To fill each empty soul that sought His door,  
And with the blessing spake no word of blame?  
But if, some morn, His angel guards had cried:  
"The King hath nothing for thy needs to-day,  
Since from thy desert life no flowers unfold,  
And all thy fields lie barren, far and wide,"  
I should have said, and humbly gone my way:  
"He is the King, to give or to withhold."

Swift from the shining presence entered One  
With spotless robes, of pearl and lilies wrought.  
I know not if He spake, or if the thought  
Grew in the smile, as blossoms in the sun:  
"Why should'st thou come, O child, as beggars come,

Who take the gift, but count the love for naught?"

This is thy Father's house. For thee He sought,  
Waiting thy coming till the day was done.  
He careth for thee. Ask for large supplies,  
Put on the robe and ring, and cast away  
Thy garments stained with tears, with sin defiled,  
And if His wisdom all thy prayer denies,  
Secure in love, look up and trusting say:  
He is the King, yet am I still His child."

—Independent.

### AUNT SALLY'S PECULIARITIES.

By Mrs. E. T. Barrett.

Aunt Sally was an invalid to begin with. No one could be in her company ten minutes without being informed of that fact; indeed, she made a hobby of her ailments which she rode continually, and what was worse still, she wanted all of her friends to ride too. "She had been at death's door a score of times," she said; "on which occasions her recovery was supposed to be impossible; and doctors and relatives had been hastily summoned to her bedside to hear her last words and soothe her last moments." But frequent repetitions of these alarms had served to modify the fears and anxieties of her friends, who, having from time to time been belated in answering her summons, had found her frequently seated at the breakfast table in the morning engaged in eating a hearty breakfast. "It's no thanks to you that I am still alive," she would say to those dilatory relatives; "I might have been dead afore this for all of your help! I reckon I shall know who my friends are after this, and when I make my will." Here her feelings would quite overcome her powers of speech, but, after a good deal of coughing and swallowing, she would add, "But no! I won't be ugly because you be. I will give you that hundred dollars that I promised, jest because I want to be good." Having de-

livered her speech, she would resume her vigorous attack upon the viands before her. Her appetite never failed, her somewhat grasping landlady asserted; whatever her ailment, she never missed a square meal. This was perhaps the secret of her strength, which remained undiminished as she advanced beyond threescore and ten, with every reasonable prospect of completing a century of years.

Aunt Sally's helplessness varied in proportion to the attendance which she could secure; if plenty of help was available, she required a person on either side to support her while walking; at the same time, if unobserved, she would move with remarkable agility for one of her years.

In short, Aunt Sally made it a point to rule wherever she went. She issued orders to every one in the house, and she expected her wishes to be law while she remained. Of her relatives especially, she expected deference and obedience. They, of course, never knew what it was to be sick or tired, particularly the young people. It would have been sheer folly to try to make Aunt Sally believe that childhood and youth were subject to pain and fatigue; she believed, or professed to believe, that only advancing years were attended with infirmities—that early life and middle age enjoyed a perfect immunity from disease and suffering. "When I was your age," or "when I was young," was a preface with which she began tedious tales of former exploits which always reflected wonderful credit upon the narrator. We often wondered and regretted that the excellent qualities, which Aunt Sally assured her auditors were once hers, should have ripened into or have been succeeded by the supreme selfishness which now characterized her every action, constantly producing wants, which, like so many harpies, lingered about, craving continual gratification. This latter phase of character is a moral deformity, hard to cope with; it frequently becomes a means of grace, not to the subject, who is never conscious of having erred in the smallest matter, but to those connected with or having intercourse in the daily walks of life where she moves.

The children always dreaded Aunt Sally's visits. The elders of the family had a lingering regard for this relic of the family tree, and they hoped to be remembered in her last will and testament; but the young ones, having no such expectation, could not always conceal their dislike, nor their reluctance to perform her oft-repeated demands. But woe to the unlucky juvenile whose delinquency excited her displeasure. She had a way of bringing them into notice when visitors were present, that was anything but agreeable; for instance: "This is the little girl that wouldn't wait upon her mother's company, but hides, and tells stories," or "That's the boy that wouldn't bring his sick auntie a glass of water; he don't deserve to have them new red mittens that I have knitted for him."

Let me briefly describe, or make an attempt to describe, a visit made by this old lady to a favorite relative, one with whom she felt at home. In former years she had been a mother to paterfamilias; this she frequently asserted. The assumption of certain duties in reference to his early training formed the basis of this remark, but he saw things in a different light. He remembered his motherless boyhood, and the stinging blows which Aunt Sally's strong arm had inflicted upon his fragile form. He thought, too, of the drudgery which she had compelled him to perform, —the same for which she received compensation.

One thing he had learned, that was to conceal his sorrows and wrongs in his own breast. There they had rankled and produced a festering sore which the presence of his wronger always irritated. He therefore absented himself from his home more than was his habit during her visits. His wife was a forbearing, obliging woman, in feeble health. In her early married life she had poured out her young strength generously to assist and sustain her husband, who, bereft of parents, was obliged to struggle hard against adversity. When at length competence was secured, she was but the wreck of her former self. But her complaints fell upon deaf ears when addressed to Aunt Sally, who declared in positive terms, "You are the very picture of health!"

Acting upon this assumption, the visitor was not particular how much additional trouble her presence caused. She seated herself upon the middle of the lounge, where the tired housekeeper was wont to repose; then having placed a pillow at her back, she ordered her hostess thus: "Put a chair under my feet, and bring me a fan! I want my bag. Hand me a match!" etc., etc. Just as this persecuted individual was about to withdraw, Aunt Sally discovered a pin on the carpet. "Ain't there a pin yonder?" she exclaimed. "Go and pick it up." By and by she discovered some candle droppings on the lounge. "Loisa!" she called, "did you know there is a grease spot on the lounge?"

"Yes!" replied Mrs. B.; then added apologetically, "I have been pressed with numerous avocations since moving, and the lounge cover has not yet been washed."

"Well," returned Aunt Sally, "go and get a knife now, and scrape off this grease."

The timid relative explained that a lot of iron was the proper thing to remove spots of adamantine, and promised to attend to the matter at the first spare moment. But the old lady was careful to keep her employed every minute; her commissions seemed inexhaustible, and, when every thing else failed, there were medicines to be pre-



pared, and bathing applications to be made ready and applied to Aunt Sally's back and limbs, and certain missing articles to be hunted up. The last demand was sometimes accompanied with a dark hint, thus: "It is very strange what should have become of my veil; I know I had it on," or "Where did you lay my cap; you must have took it away?"

At nine o'clock Mrs. B. who was tired almost beyond endurance, informed her guest that they retired early—a habit rendered necessary by customary early rising. "What do you want to go to bed so early for?" "You can lie down here."

The former replied, "I am too much fatigued to rest before removing my dress." With sharp irony, Aunt Sally rejoined: "What has tired you so? I want you to sit up to help me undress!"

The next morning breakfast was over and much of the morning's work completed before the guest made her appearance with the statement, "I was up the first one in the house; but I thought I would not hurry down, for maybe I should be in the way."

So another breakfast was prepared, and yesterday's experiences repeated, with the addition of newly discovered delinquencies. "You don't keep your walks very clean, and the roof of the portico needs sweeping; your window-sills need dusting off outside," etc.

At the end of a week Mrs. B. was obliged to take her bed, notwithstanding her strenuous efforts to keep up and appear as if nothing were the matter. Aunt Sally wondered "how such a poor weakly creature could ever have thought of getting married."

Reader, this story is not overdrawn; there are those, both young and old, who constantly practice this kind of vandalism. They often mistake good nature and kindness of heart for lack of intellect, and they direct their cruel shafts accordingly, never conscious of their lack of that spirit of love which is the fulfilling of the law. It is a sad mistake to suppose that age changes the character for the better, unless the Spirit of God dwell in the heart, and His sanctifying influences become apparent in the deportment. This is the work of grace. In the natural state there is seldom much change; age confirms disagreeable, bad habits, and they become more glaring. But in nearly all instances it will be found that they existed in early life, and they will continue to exist forever, unless the Holy Spirit interposes, and the grace of Christ is experienced. Then a radical change will be wrought; a new principle, that death will not destroy nor eternity eradicate, will enable weak, erring mortals to overcome every wicked propensity.—*Christian Intelligencer*

#### TO A DAISY.

Wee, little rimless wheel of Fate,  
With silver spokes and hub of yellow,  
What gentle girl, in accents mellow,  
Has sought your aid to find a mate?  
Who snapt your slender spokes apart,  
Each one some dear acquaintance naming?  
And who was he—the loved one, claiming  
The choicest chamber in her heart?  
O tiny hub of golden hue  
Kist by her fingers' tender pressing,  
Still yet, methinks, she's vainly guessing  
If what you prophesied were true.  
You died between her finger-tips,  
Sweet gypsy maid of wisdom magic;  
Pray, is it worth a death so tragic  
To hear the music of her lips?

—Frank Dempster Sherman, *Century*

#### NOT FIT TO COME.

The awakened sinner who has a knowledge of the Gospel, knows that Christ only can save him. He knows that he cannot atone for his past sins, nor work out for himself a righteousness for the future. He knows that he must receive pardon and salvation, at the hands of Christ.

When Christ invites him to come and receive pardon, he is not ready to go. Ask him why he does not at once go as a lost, helpless sinner, to receive pardon and eternal life, and he says he has not feeling enough. He feels anxious and desires pardon, but he does not feel that sharp distress bordering on frenzy, which he thinks is necessary to repentance and preparation for pardon. He confounds penitence with distress of mind. He is waiting for more feeling. That, he thinks, though he does not say so, will recommend him to the mercy of Christ.

Another does not go to Christ and receive pardon, because he is such a great sinner. He is not mistaken in regard to the fact that he is a great sinner. No sinner ever over-estimated his sinfulness. All men are greater sinners than they think they are.

But Christ's offer of pardon is not limited to moderate sinners. He has saved, and is willing to save, the chief of sinners. No man who comes to Him as a small sinner will be saved. No man who comes to Him with an atonement for a part of his sins will be saved. He who comes to Him as a penitent sinner, however great his sins, will be saved. Though his sins be as scarlet, they shall be white as snow.

Another does not go to Christ, because he has not broken off from his sins. He has refrained from some open transgressions, and has tried to lead a new life; but he finds that his sins remain. He thinks he must not go to Christ till he has made himself better. Hence his delay.

Thus sinners do not go to Christ, be-

cause they are not fit to go. Those who persevere in their purpose of becoming fit, never go. Those who become convinced of their folly and sin in making terms which Christ has not made, and who see that they must go to Him just as they are, and rely upon His promise for pardon and deliverance from sin, will be saved, or rather are saved.

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God I come!"

#### MOTHER'S HEART.

Rev. George Martin of Upper Norwood, told a good story the other Sunday morning, to the following effect. A little boy, having heard of the love of the Lord Jesus, told his sister that he should like to make Jesus a present—something that Jesus really wanted. His sister said there was one thing Jesus did want above everything else. "He wants your heart," she said. Thinking seriously for a moment, as if the little fellow thought to give Jesus his heart would make it needful for him to give up something he did not wish to part with, a bright thought at length struck him. Said he, "If mother will give Him her heart, I'll give Him mine." "Mother!" answered the girl, "why mother gave her heart to Jesus long, long ago; everybody knows that!" Do any mother's eyes rest on these lines? And can your elder children thus triumphantly speak of your love to the Savior?

#### Youth's Department.

##### THE BOY OF TARSAUS.

A LEGEND OF ST. PAUL.

Margaret J. Preston.

The rabbi stroked his beard of snow,  
And reverently began to roll,  
With careful foldings, calm and slow,  
The wrappings round the sacred scroll.

The solemn ritual had been read;  
And, turning with an aspect meek,  
"If any hath a word," he said,  
"Unto the people, let him speak."

Whereon, a youth with eagle eye  
And pallid vehemence of face,  
Born of impatience stern and high,  
Stepped forward for a little space.

With nostril wide dilated, lips  
He might not silence if he would,  
Tense to his very finger-tips,  
With fragile form erect he stood.

The people turned their wondering gaze  
Upon him, till a waiting hush  
Gathered on every up-turned face.  
They saw that some keen passion's rush

Flooded his speech, as when the snows  
Of his own Taurus plunge amain  
Upon the Cydnus as it flows  
Across Cilicia's stretch of plain.

"Oh, men!" he cried. "What time ye learn  
Such truths, I marvel that your souls  
Should not be fired, until they burn  
With the white heat of altar coals!"

"Why should we Hebrews hide our faith,  
Trembling before the licitors' rods?  
No God but one our Scripture saith,  
Yet Tarsus hath its thousand gods!"

"Behold what temples crown our heights!  
What heathen shrines infest our ways!  
See yonder sacrificial rites!  
Hark, how they hymn Apollo's praise!"

"While we whose hearts therewith grow sad  
Sit with dumb lips that make no moan,  
Who craves the courage Moses had  
Before the kingly Pharaoh's throne?"

"Who dares to show a David's zeal  
Right in our proud Proconsul's eyes?  
Who hath a Daniel's strength to kneel  
And own the power that Rome defies?"

"Would God that out of Shiloh now  
The Prophet promised long might come,  
To smite these altars till they bow;  
To strike these lying wonders dumb."

"Forgive me if I wrong you, though  
My words are words of truth, yet wild;  
For ye are ancient men and know  
Wisdom, and I am but a child."

The boy sank back. The people gazed  
With curious eyes, as if they feared  
Fanatic zeal his brain had crazed;  
The rabbi stroked his sunny beard,

Saying: "Take heed. Our faith one day  
May feel a new reformer's rule.  
This stripling goes next moon, they say,  
To study in Gamaliel's School."

—Independent.

#### A BOY'S DECLARATION OF INDEPENDENCE.

By M. E. Winslow.

"I think it's hard if a boy can't have his own way Independence Day," said Eugene, as he slammed the door of the sitting-room and strode out into the hall with an air that seemed to say that he meant to have it in spite of the prohibition he had just received.

His mother looked pained, but wisely forbore to say anything more just then; she had forbidden her son to join a party of rough, wild boys, who were going to

Pelham, five miles away to spend "the Fourth;" he had never positively disobeyed her thus far, and she did not think he would do so now, but it was evident that obedience would be very unwillingly rendered, and she was too wise to make the struggle harder by more words. She had planned a pleasant way of spending the Fourth for herself and her fatherless boy, and was just going to tell him about it when she was forestalled by his saying, in an independent manner, "Mother, I'm going to Pelham to-day with Jake and Oscar; you needn't save any dinner for me." Now, Jake and Oscar were the two worst boys in the village, but they were older than Eugene, who felt much flattered by their notice, and imagined their slang words and cigarette puffing to be very independent and manly things. They had chafed him a little about being "tied to his mother's apron strings," and could always make him do pretty much as they chose by patting his soft, curly hair and calling him "Miss Polly." They taught him a good many things that his mother knew nothing about, even giving him occasional whiffs of their precious cigarettes, whose nauseating effects he made brave efforts to conceal.

Mrs. Lamont had watched their growing influence with great alarm, and resolved to do all in her power to counteract it.

Uncle Abner had invited her and Eugene to join the farm party in their long-talked-of expedition to Star Mountain, and although she was far from strong, and seldom went any distance from home, she resolved for her boy's sake, to go and have as nice a time as possible. She had even made a cherry pie—as sacred to the "Fourth of July," in some parts of the country, as turkeys are to "Thanksgiving," for the picnic dinner; and a loaf of iced coconut cake, sending all the way to Pelham for the coconut, and hurting the ends of her delicate fingers in grating it, because she knew it was something of which Eugene was particularly fond. But she had not told him yet, and she thought she would wait now till his temper had calmed down a little, and he came to say he was sorry, as on similar occasions he always did.

But this time Eugene did not come. His mother waited and waited; then she called, but no one answered or came. So she busied herself in packing up the picnic dinner, and then called again. But there was no Eugene to be seen, nor could he be found in the house or garden, nor "down the street." Meanwhile the farm wagon drove up, crowded with girls and boys, all gay and happy, laughing and talking, full of anticipations of the good time they were going to have. There was one seat left for Eugene, but no Eugene appeared to fill it, and after waiting a reasonable time the wagon drove on. Then came the carriage full of older people, but Mrs. Lamont would not go without her boy; he might come in at any moment. The carriage could not wait, and the watching, grieved, but loving mother spent her holiday alone. So, our wise and merciful God often waits and watches for His wandering, would-be-independent children, and in His holy word He likens His love to that of a mother.

Meanwhile Eugene, still full of indignation at not having his own way, stood leaning idly on the gate, when a party of badly dressed, ill-looking boys came along; it would have puzzled any one to see what a well-brought-up, gentlemanly boy could find to like in them.

"Hallo, Gene," said the foremost; "all ready; we'll see fun to-day; hurry, or we'll be too late for the train."

"I can't go," said Eugene, pitifully. "Mother said I mustn't."

"And so you were fool enough to ask her. My! what a baby."

"I didn't ask her; I just told her I was going, but she said I mustn't."

"Then show her you're man enough to keep your word. Come, Gene, you'll be a baby all your life, I do believe," said Oscar.

"Let him alone," said Jake, contemptuously. "We don't want infants with us; it's Independence Day. I know a little fellow that will be glad enough to see the fun, and won't ask the women either," and he pretended to pass on.

"Stop," said Eugene, who did not care so much about going as he did about being thought manly by the boys. "If I only dared, I'd go."

"Dared?" returned the other contemptuously. "I tell you what, Gene, if you're such a coward, we fellows won't have anything to say to you. Now, will you go or stay? One minute, and we're off."

Before the minute had passed poor Eugene, who was too much of a coward to

brave the disapprobation of bad boys, had leaped the gate, and all five were running across the field to the depot, where they arrived just in time to catch the train for Pelham.

We shall not follow them through their day of so-called pleasure; nor tell how hot and dusty and crowded the country town was. It is not necessary to repeat the bad language used by the big, rough boys, nor to tell how pitifully the little ones tried to imitate it. There was a celebration, with a parade of soldiers and citizens and Sunday-schools, and speeches in the Town Hall; but Jake and Oscar preferred to keep their admiring dependents in the neighborhood of the drinking booths, where they did not dare to refuse the poor lemonade "with a stick in it," the adulterated "lager," and the poisoned cigarettes of which their more experienced companions insisted upon their partaking.

At length Jake drew out of his pocket a dirty pack of cards and began teaching his companions some disreputable games. These soon led to quarrels and a fight in which poor Eugene was so much worsted and so much incensed at being called "soft" by his older and more sinewy companions, that he abruptly quitted them and took the first train for his home, which he reached at about five o'clock. The house looked so cool and sweet as he walked up to the door, that he began to feel ashamed of himself, and all the more so when his mother, who sat in sad loneliness on the shaded piazza, washed the begrimed face and applied healing lotions to the bruise on his forehead without a word. Then she led him in to the fair, white table, where the cherry pie and cake and more substantial provisions awaited the hungry boy.

But by this time Eugene's conscience, which was a tender one, and had been well cultivated, would not let him eat. He rose from the table, threw his arms around his mother's neck, and gave way to a flood of tears that his late companions would have called "babyish," but which the angels, who always look down upon human affairs, knew denoted the most manly action of the boy's life.

"I'm such a bad, disobedient fellow, mother," he said as well as his sobs would let him, "that I am ashamed of myself, I wonder you aren't ashamed to call me your son!"

"But you are my son, Eugene," she said gravely, returning his caress, "now finish your supper and we will talk it all over."

Eugene could eat now, and he did full justice to all the good things, after which he sat on the piazza with his mother, and the talk which they then had the boy never forgot.

We are not going to detail it. Mrs. Lamont made her boy tell her all the particulars of his day, which, ashamed as he now was, was perhaps the heaviest punishment she could have inflicted; he was a truthful boy and he told it all. Then she told him all about the excursion to Star Mountain, and he saw at once how much he had missed.

"Why didn't you go, mother?" said Eugene suddenly.

"Do you think I could enjoy myself while my boy was sinful or unhappy?" said she, and her look said more to her boy's awakened conscience than her words; "I had rather sit here waiting till he came back to his better self, even if it was lonely." So Jesus was content to suffer that His prodigals whose repentance is His "joy," might come to themselves.

Here the wise mother told her son once more—that we have all need again and again to remember—the true meaning of our American Fourth of July. How our forefathers, brave, wise moral, industrious and order-loving, were driven to sign a Declaration of Independence because they desired to obey law and not be forced by tyranny to break it, and how instead of each man beginning to follow out his own way, which would be license, they bound themselves at once to obey rightful authority and enforce righteous law, which is liberty. Still further she told him that to be afraid to do right is the meanest kind of cowardice, that bad habits are the worst kind of masters, and that the most abject slaves are those who are governed by the opinions of the base and vile.

"Let's get a light," said Eugene, after a great deal of this kind of talk. "I want to write something."

Then, after they had adjourned to the sitting-room, he got paper and pen, and, after many changes, for he was not much of a writer, he produced the following:

#### DECLARATION OF INDEPENDENCE.

"I, Eugene Lamont, declare that I will not, from this Fourth of July, 18—, be the

slave of any bad habits, smoking, drinking, swearing, disobedience, etc. Also, I will be independent of bad boys; I won't do what they tell me, nor mind what they think of me. And I will do all I can to grow up a noble, true, honest, intelligent, law-obeying American citizen (Mrs. Lamont supplied some of the words), so help me God. EUGENE LAMONT."

"You see I put my name at both ends to be sure I'd keep it," said Eugene, as his mother carefully read over the composition.

"Those last words sound rather lawyer-like," said she, "but I like them. My boy, you will have need daily to seek the help of God to enable you to keep such a pledge as that. True independence for a boy, a man, or a nation, is to be maintained only by complete dependence upon God, and implicit obedience to His law."

At that moment the sound of wheels was heard, the Star Mountain party drove up, full of talk concerning the delights of their day. They stayed some time, and one mischievous girl, getting hold of the "declaration," read it aloud, signed it herself, and persuaded all the other boys and girls to do so. Perhaps a prosperous community of future citizens may have good cause for a Fourth of July celebration from the results of that act.

"Mother, will God forgive my disobedience?" said Eugene, as he went to his room that night.

"Yes, dear, if you ask and trust him, and more, He will give you the victory in every temptation, and over all evil habits; for, while we may sign a declaration of independence of the powers of evil, it is only He who can give us the victory in the fight."

That Eugene Lamont is now a noble, Christian man, independent in thought, and resolute in action, is no doubt largely owing to God's blessing upon the faded paper on which his "declaration" is written, in boyish characters, and which he still carries in his pocket.—*N. Y. Observer.*

#### OUR GIRLIE.

I thought I would tell  
You the baby is well,  
And just in front of me sitting;  
With tiny bronze shoes  
And little short clothes,  
A-watching her grandmother knitting.  
With forehead so fair,  
And dark brown hair,  
And lips like the roses of morning,  
With eyes so bright,  
With love-lit light,  
And cheeks that hint of the dawning.

Her slender hand  
Doth hold like a band  
The heart of her gray old daddy;  
But by-and-by  
I fear, on the sly,  
'Twill fall to some other laddie.

From the tip of her nose  
To her wee, small toes,  
So shapely, soft and pearly,  
She can only seem  
Like an angel's dream  
Embroidered in our little girlie.

Her cooing words,  
Like the warble of birds,  
Are wondrous soft and winning;  
Her beautiful smile  
I think would beguile  
A demon back from sinning.

Her ears like shells  
From ocean's wells,  
Just border the silken tresses;  
Such is our baby,  
The winsome baby,  
The sweetest of all sweet Bessies.

On earth or in heaven  
The hand that has given  
Shall cover in sin or in sorrow;  
And this angel waif,  
As the angels safe,  
Shall be ours in the endless to-morrow.

—The Advance.

#### Pleasantries.

The expense of cigars should be put down as among "losses by fire."

A lecturer is telling "How we hear." It is easily told. Somebody tells a friend of ours, and tells her not to tell. That's the way we hear.

A smart young man picked up a flower in the ballroom after all the girls had gone, and sang, pathetically: "Tis the lost rose of some her."

Josh Billings has this playful application of see saw; "I saw a blind wood-sawer. While none ever saw him see, thousands have seen him saw."

"What is woman's sphere?" To be mathematically correct, we suppose woman's sphere is always being 'round when you want her, and sometimes when you don't want her.



## THE MESSENGER.

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REV. D. B. LADY,  
REV. D. VAN HORN, D. D., SYNDICAL EDITORS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JULY 11, 1883.

## THE NEW APOLOGY.

It is to be deprecated, it seems to us, that any of our ministers should be led astray by a certain cheap book called "The Problem of Life," and a cheap periodical called "The Microcosm." Such cheap literature can always find adherents. In this age any attack upon established and settled theories will find a following, for the reason, if for no other, that it wears the appearance of novelty and independence. Wilford Hall has succeeded in gathering a following, but it is easy to see that it is not from the truly scientific class, but from a certain religious class who entertain certain preconceived prejudices against some of the deductions of modern science. It is not difficult to see the motives that actuate such a following. They are influenced primarily by religious motives, and these religious motives blind their eyes to the real merit of scientific theories. There is in this following a considerable sprinkling of teachers and professors in small institutions who find here an opportunity to gain some notoriety. It will be seen that among the contributors to the "Microcosm" there is none, or at least very few, who has any name or notoriety, either in the church or the scientific world. Wilford Hall adopts all these contributors and confers on them the titles they fail to get in the ordinary course. Every clergyman that writes for the "Microcosm" is a doctor of divinity, every professor, even though it be in a mere academy, is a scientist, and there is some pleasure in being thus able to air one's name in public.

It is a serious objection to Wilford Hall's project that he seeks to unite religion and science in the way he does. The two move on different planes, and neither ought to be influenced by the other in their primary researches. Otherwise we get back into the position of the Roman Church during the middle ages, when theology directed and controlled all scientific questions. It is easy to see that the disciples of Wilford Hall, generally, are actuated primarily by a religious motive. They wish to see the modern theory of evolution overthrown. Any hypothesis that seems to do this is welcomed by them. Their religious preconceptions run away with their judgment, and they become a prey to the first scientific charlatan that is bold enough to run his head against accepted scientific theories.

Science and religion, the natural and the supernatural, must, indeed, harmonize; but the way to reach this harmonization is, not to preach a course against either theology or science, but patiently to prosecute each in its own sphere, and have faith that the result will finally be satisfactory.

There is no sense in inventing a theory to overthrow the conclusions of science, merely from a religious standpoint. The man who attempts to do so in this XIXth century will at last be set down as a charlatan. Science has its rights as well as theology. No one can deprive it of those rights. It is, therefore, against Wilford Hall's theory of sound that he uses it as a preface or means to overthrow the assault which he imagines to be waged by the theory of evolution against Christianity.

But it is clear, apart from this, that his arguments against the accepted theory of sound are based upon ignorance. Any sciolist or ignoramus can raise difficulties in reference to established scientific theories, and that is about all that Wilford Hall has done. He is confessedly no scientist himself, and all the dust he raises to blind or blunt the vision of men in viewing scientific theories, is for the purpose of defending a certain religious theory.

We think Prof. Stahr has convicted his arguments of fallacy and absurdity. Any thinking mind can see that. But it is very doubtful whether any one of his followers will desert their leader for that reason. They will cling to him fanatically

until the whole affair collapses, and then they may become wiser and better men.

We do not expect, in these remarks, to turn back any one who has publicly avowed himself a follower of Wilford Hall. It would be a confession of intellectual weakness to change front so soon, and there is nothing that men shun so much as the acknowledgment that they have been intellectually weak. But we do hope that what we have written may deter any others from going after this false reformer. It may be depended upon that the whole movement will end in a disastrous failure. Not by such means nor by such defenders is the problem between religion and science to be solved.

The editor of the MESSENGER "got left" on the 4th of July. Two weeks before he had been formally asked to be chaplain to the news boys, at the dinner given by Mr. Geo. W. Childs at Belmont Mansion, and he gladly accepted the invitation. The chief duty assigned to him was that of asking a blessing at the table, and it was agreed that he should have thirty seconds to do it in. Due preparation had been made, but when the auspicious moment came, the boys mistook the roll of the drum for a different signal, and got such a start of his reverence, with a vigorous knife and fork charge, that his pleasing duty had to be abandoned entirely. There were only about 800 boys, and may be some experienced pastor accustomed to that number of parishioners, thinks he could have done better. We would like to see him try, but if he ever does so we would advise him to take care that the horses do not get away before he is seated in the box with the reins in hands.

With the above exception the dinner passed off well under the management of Col. A. M. Spangler and his assistants, who have had great experience in handling the forces. The rhythmical beat of knives and forks, and the regular tramp of feet, with an occasional three cheers and a tiger for Mr. Childs, who richly deserves the thanks, not only of the boys, but of Philadelphia, was rather musical to our ears. Any man that could not enjoy seeing these boys eat, must be a hopeless dyspeptic himself.

The trade dollar lately forced out of circulation seems to have had an iniquitous history. It was coined in part to find a market and use for our silver in China and the East, but the government that issued it received par value for it; and now the post office and other national institutions refuse to take it except at large discount. It turns out that Congress failed to legalize it, and that although containing more silver than the Bland dollar, its coinage and the United States impress is only a certificate that it is so much bullion of a given fineness. It answered the practical purposes of trade, but is driven out of use just now by speculators who are anxious to buy it up and hold it with the assurance that the National Legislature must make some provision for its redemption. This, as usual, falls hardest on those least able to bear it. It is wrong that a poor laborer or seamstress, or washer-woman who has worked for 100 cents and been paid at that rate, should go to market on Saturday night and find that she has only 85.

Our attention has been called to the fact that the new church mentioned in the MESSENGER of June 20th, as in the course of erection, is at Berlin instead of Butler, Pa.

Our Ministers and others will read with interest Dr. Apple's Baccalaureate to which we yield a great deal of space this week. The discourse brings out both the Divine and the Human that met in the Person of our Redeemer. It is as far removed from Gnosticism as from Arianism, and that it seems to us, is the only true way to look at it.

The commencement exercises at Greensburg Female Seminary, passed off with great eclat on the 20th. The hall in which the services were, was filled with friends and patrons of the institution who expressed great satisfaction with all they saw and heard. On the evening of the 19th, a musical soiree was given. It is spoken of as having been exceptionally fine. The examining committee reported that the young pupils had shown themselves well drilled in the various branches of study. Rev. Lucian Cort, the principal, and his assistants have great reason to be encouraged. We commend the school to the patronage of our Church and to the public in general.

## IN A NU-SHELL.

The objective and the subjective—what are they? These terms have puzzled many a one, and without not it is not wise for preachers to use them much in their discourses, though they are very convenient, as well as convenient, at times. It is said that young preachers are apt to employ these terms to the utter mystification and terror of their hearers. We must not blame them too much; the use of technical terms and comprehensive theological formulas must be quite natural to men brim-full of the vocabulary of the schools. Still they should remember how long it took even them to master the symbolic words, and not presume too much on the ability of their hearers to understand them.

Dr. Theodore Appel is responsible for our taking to this subject at this time. In the June number of his wide-awake and excellent paper, the *Missionary Herald*, he gives his readers in a nut-shell a very clear idea of "objective" and "subjective." As he explains these terms they may be understood by the mass of readers. In fact he does two things at once: he illustrates the meaning of the terms by the two main divisions or parts of the Christian year, and then illustrates the Christian year by the terms. We have thought, talked and reasoned on the same subject much and often, and in some shape or other held about the same views, but somehow Dr. Appel's argument, if not new, at least, seems to be, and presents the subject in a manner at once plain and profound.

Thus, the first half of the Church year, from Advent to (and including) Pentecost, presents the objective side of redemption, or gospel; that is, the work of redemption which God conceived and wrought out by Christ is a thing accomplished for man—an object therefore for thought and contemplation, and so forming the objective, or Divine, in the system of redemption and salvation. Thus we have presented in the first part of the Church year the Incarnation of the Son of God, His sufferings, death, resurrection and glorification, and the establishment of the Christian Church. This is the objective outline of the gospel, which with other intervening and important facts in the life and teachings of our Lord constitute the *objective*, that is, the objective verities of redemption.

Then from Trinity Sunday to the end of the Church year the subjective side of Christianity prevails. We say prevails, without, however, ruling out the objective. So in the first part the objective prevails without ruling out the subjective. In what is called the Church Season, then, the idea is, that men must lay hold of, seize, the gifts of Divine grace, secured for them in the objective work of redemption, by a living, appropriating faith, and do those things which the gospel demands. The subjective side of Christianity is the personal experience of the benefits of redemption, and implies faith, repentance, charity, and all the virtues of the Christian life. These two, then, are inseparably joined together, the objective and the subjective, wherever the gospel is truly known, believed and followed. So also the two parts of the Church year are one, as the body and the spirit are one. K.

## COMMENCEMENT AT URSINUS COLLEGE.

The exercises, as is usual on such occasions, were opened with the Baccalaureate sermon by the President, the Rev. Dr. Bomberger, on Sunday evening, June 24th. The discourse aimed to set forth the encouraging signs seen in the field of Christian truth at the present time, as a defence against infidelity. The sermon was both timely and emphatic, and was well calculated to strengthen the faith of all who gathered, with the students, to hear it.

The Board of Directors met on Tuesday, the 27th, and on the evening of that day, Rev. D. W. Wolf, A. M., of New Oxford, Pa., delivered an able address before the Alumni, entitled: "Civil, Intellectual and Moral Liberty." This address was well received; and, though the weather was forbidding, a large audience was present in the College Chapel to greet the speaker. The Reunion of the Alumni took place immediately afterward, with which the day's exercises came to a close.

Wednesday morning dawned clear and bright, and as the day advanced many guests arrived at Collegeville, by rail and carriage. The Eureka orchestra furnished appropriate music; the orators all acquitted themselves handsomely; there were six graduates, all of whom delivered addresses, and the day ended with the

President's Levee, in which the greater part of the guests and students participated.

The following was the Commencement Programme: Salutatory, "Living for the Unseen," Fred. H. Keller, Zionsville, Pa.; "Sunshine and Shadow," Geo. W. Wolfersberger, Campbelltown, Pa.; "Man's duties to Man," A. B. Warner, Minersville, Pa.; "Why our Nation is Progressing," A. L. Landis, Graters Ford, Pa.; "The Necessity of a Moral Element in Character," Marvin Custer, Fairview, Pa. V. H.

## FRANKLIN AND MARSHALL ACADEMY.

This Academy, which serves as a preparatory department for the College, will open regularly at the time of the opening of the next College year, Thursday, September 6th ensuing. A new Rector has not as yet been engaged, but it is confidently expected that one will be engaged in due time to take charge at the opening of the term. In any case the College faculty will see to it that regular instruction will be given, and proper assistance in teaching be secured, so that parents who have sons to send may make arrangements accordingly. Some new students have already engaged rooms. Every effort will be made to render the management of the Academy and the teaching in the same efficient and satisfactory. The co-operation of ministers and other friends of the College and the Academy is solicited in securing students. Circulars will be issued in due time.

The excessively hot weather of last week in this latitude was ended on Sunday by a cooling rain.

Rev. H. K. Binkley obtained five new subscribers for the MESSENGER in the little congregation at Birdsboro. Rev. J. H. Leinbach is the pastor.

Some one has written us a very interesting letter describing his rambles at Narragansett Bay, but as we have no way of knowing from whom it comes, it goes into the waste basket. The fault is not ours.

## Communications.

## THE REFORMED CHURCH IN NORTH CAROLINA.

Open the map of North Carolina, and in imagination station yourself at the ancient and noted town of Salisbury, the county seat of Rowan County. From this point of observation, you can most easily get a bird's eye view of the geographical position of all the churches belonging to our Classis in this State. There are thirty-one churches, and these are distributed into

## Four Groups.

From Salisbury the most westerly group lies in Catawba and Lincoln Counties, numbering ten or twelve organizations, including one in Newton and another in Hickory. Of these, three are at present supplied by Principal Clapp, and three by Prof. Foll. Owing to the long continued illness of Bro. Ingold, the churches in Hickory and its vicinity have for some time been vacant, but it is expected that Rev. Mr. Gurley will soon become their pastor. Hickory is ten miles west of Newton, and Newton is fifty miles west of Salisbury.

Another group is in Rowan County, east and southeast of Salisbury, consisting of eight or nine churches and organized into three pastoral charges, Western Rowan, Central Rowan and Eastern Rowan. Of Eastern Rowan, recently supplied by Mr. Gurley, it is expected that Licentiate Horn will become the pastor. Central Rowan is vacant, but will be supplied during the summer months by the Rev. Mr. Trexler. Of the Western Rowan charge the Rev. Mr. Barringer is pastor, who, at present, is also supplying the mission at Concord. Concord is the most Southern Reformed organization in the State, and is situated within thirty-two miles of the South Carolina line.

North of Salisbury, in Davidson County, we have a third group, consisting of eight or ten churches, now served by the Rev. Thomas Long and the Rev. M. L. Hedrick. One or two churches are vacant. In this section there are various points where we might have new organizations. The Rev. Dr. Walker has for more than forty years been pastor of the most northerly group eastward of Greensboro, in Guilford County, consisting of four churches.

To Salisbury, the Rowan and Davidson groups are the nearest; the groups westward in Catawba, and northward in Guilford County, are the most distant. The historic brick church in Guilford County is not less than one hundred and twenty-five miles from Newton.

## Houses of Worship.

The Reformed congregations generally occupy buildings which are their own exclusively. Most commonly these buildings are constructed of wood, some of which are painted, but many are not. There are two very substantial edifices. One is the celebrated church in Guilford County, which, more than fifty years ago, was at the instance of the Rev. James R. Reily, built of brick; the only Reformed edifice of this material in the State, if my impression be correct. The other is Grace Church, East Rowan, built of stone in 1795, and for this reason commonly called "Lower Stone." Here there are still some families who can speak the German language. Above each of the three doors, East, South and West, is a tablet of stone containing a German inscription in Roman letters. I could read but in part of these inscriptions as the tablets were high and time had rendered some of the words indistinct. The most churchly and tasteful house of worship is "Mt. Hope," a new edifice still in process of construction, near the residence of Rev. Dr. Walker. Approaching it on foot through the woods, and surrounded by oak trees of the original forest, the new, beautiful edifice took me

by surprise; the more so, as it forms a great contrast to all the other houses of worship which I had seen in the State. Hope Church has been more than three years in building. The people are poor, and pastor and people were unwilling to incur debt. This season money has been raised to put in pews, lay carpets, and give the church the finishing touches.

## Membership.

These thirty-one churches in North Carolina number about 2200 members, all or nearly all of whom are the descendants of German families who emigrated from Pennsylvania to North Carolina about the middle of the last century, and have, to a great extent, preserved their national peculiarities. Both in the assembled congregation and in private families, a Reformed minister from the North will feel at once that he is among his own kith and kin. The manners and dress of the people, their household habits, their names and social customs, all remind one of our country congregations in Eastern Pennsylvania. The principal difference is the dialect of the German tongue. English, and I may add, Southern English, is the universal speech.

Our members, with few exceptions, live in the country. There are but four organizations in towns, namely, Newton, Hickory, Lincoln and Concord. This fact, however, is not equivalent to what a corresponding condition of the Church would be in Pennsylvania. In the Southern States, villages and towns are rare, compared with the North. The people generally live in the country. In this respect North Carolina is like her sister States. Commonly, the county seat is in a town or village; though not always; and, as a rule, where there is no county seat, there is no town or village. Since the war, however, a change has set in. The people are concentrating at prominent railroad points, where enterprise is giving impulse to trade; and not a few Reformed people are leaving the country for these business centres.

## The Classis.

This year the ministers and elders held their annual meeting in Pilgrim's Church, situated in the woods, about four miles from Lexington, where it was my privilege to mingle with the brethren for three days, from the 24th to the 27th of May. The twelve charges were each represented by a delegated elder; and some elders were present who were not delegates. At 8-30 A. M., there was a meeting for prayer, which was followed by the regular proceedings of Classis until eleven o'clock, when Classis took a recess for divine service, and a sermon was preached. After this we had luncheon under the trees. Every family came amply provided for the occasion, and there was no lack of invitation for the members of Classis and visitors. Luncheon occupied an hour, when the proceedings of Classis were resumed until five o'clock. There were no services in the evening on account of the distance from the church at which the majority of families reside.

The proceedings of Classis were characterized by earnestness, solemnity, mutual confidence and harmony. The elders were alive to the gravity of the issues involved in the leading questions which arose for discussion. In this respect it seemed to me the elders were not behind the ministers; to my mind one of the most gratifying and hopeful indications for the future of the Reformed Church.

Ministers and elders seem to be all of one mind touching the present critical attitude of the Reformed Church in this State.

The Reformed Church must go forward or go down. This terse form of words used by the Rev. Dr. Welker in the report on the state of religion, expressed the settled judgment of the brethren. The ministry must be reinforced. Pastoral charges must be divided. New territory must be occupied. Inviting fields must be cultivated. These things must be done. Otherwise the Reformed Church cannot hold her own. She will lose more members than she gains. She will not be able to withstand the effect of a continuous sapping of her vital strength; and at no distant day will become extinct.

Yet, although this sentiment that the Reformed Church in North Carolina must go forward or go down, was apparently entertained by all, no one took the position that the latter alternative was either necessary or probable. On the contrary, one desire and one purpose seemed to possess the minds and hearts of ministers and elders alike, that all would stand by their inheritance and put forth persevering effort to maintain and extend the Reformed Church. The interest culminated on Saturday, when Col. Forney, Treas. of Catawba High School, Newton, presented his financial report. The fact was brought out that the subscriptions had failed to meet the full expense of erecting the new three story main building, and a debt of nearly three hundred dollars was burdening the institution. Several earnest speeches were made, some by ministers, some by elders. Principal Clapp stated that he intended to devote his summer vacation to the work of raising the sum of fifteen hundred dollars by visiting in person different congregations. One elder had, unolicited, given him ten dollars. He would begin his agency now and here. Then in open Classis he asked the ministers and elders to contribute. Immediately elders and ministers responded; and in less than one hour the sum of four hundred and seventy-six dollars was subscribed, a large part of which was at once paid into the hands of Col. Forney. The pastors receive small salaries, but as in time past, so now, they were the largest donors. When a third part of the needed amount had thus promptly been secured, the brethren were more cheerful and hopeful. Evidently relieved, Dr. Welker made the side remark; "This does not look as if the Reformed Church were going down. I must add that all the elders remained until the close of the sessions, not one having made the request to be excused."

## The Prospect.

Compared with the average condition of society and of the Reformed church in Pennsylvania, truth requires us to say that North Carolina is in many respects inferior. The people generally say of themselves, that as to civilization and the state of the church, they are fifty years behind the age. The farms are not productive; the roads are bad; the churches are not strong; and the people as regards the style of living and their financial condition may be said to be poor. But this statement presents only one phase of their civil and Christian life. In reality the State is rich in land, in mineral resources and in all the material elements which are the basis of a great and prosperous Commonwealth. The soil is naturally as fertile as Pennsylvania. The people have capacities of development and of progress, social and religious, in no respect inferior to the same classes in the North. And during the last ten or fifteen years they have been awaking to a lively sense of what in the past they have lost and of the prosperous future that is within their reach. Signs of the new, vigorous South are at almost every turn unmistakable.

The Reformed churches of North Carolina are in close sympathy with the transitional stage of the general civil and religious life of the State. After visiting some churches in each of the four groups, and mingling with many of our people at their homes; after associating with ministers and elders for three days at the annual meeting of Classis, witnessing their proceedings, hearing their discussions and conversing with them on church questions, my conviction is that the pre-



ent status of the Reformed church has in it promise of stability and progress. The church here is a fact. No trace of former lines of division is visible. Among ministers and people there is a sincere desire to cultivate closer fellowship with their Reformed brethren in the North. There is also much love for the church of their fathers. As with us so with them, the attachment is in many instances merely an external inheritance; but with them as with us devotion to their church, among the more earnest and faithful, is intelligent and heartfelt. Ministers and elders are laboring with self-denying zeal for the advancement of Christ's kingdom.

But our isolated brethren in the South must receive sympathy and help. Especially is it necessary that the ranks of the ministry be reinforced by well-trained men who have the heart temporarily to give up some of the comforts of social life for the spiritual reward of sustaining and advancing the Reformed Church among the descendants of our German forefathers in one of the richest and most promising States of the South. An open door is awaiting us; and many hearts are bidding us welcome. Have we the will to join our ministerial brethren, and enter in to possess a neglected inheritance?

E. V. G.

## INSTALLATION.

At the recent meeting of Maryland Classis, the Jefferson charge in Frederick county, Maryland, by request of the Joint Consistory, was divided, by detaching three congregations situated on Carroll's Manor, and constituting them a new charge, to be called "The Manor Charge." Anticipating the action of Classis, the charge previously elected and called as its pastor, Rev. A. J. Heller, of Arendville, Adams Co., Pa. The Classis accordingly at the same time, received Bro. Heller from Gettysburg Classis, confirmed his call, and appointed a committee to install him. The committee consisted of Revs. N. H. Skyles, E. R. Eschbach, D. D., and T. F. Hoffmeier.

The installation took place in the Reformed church at Adamstown, Frederick county, on Sunday afternoon, July 1st, 1883. A large congregation, including all the members of the Joint Consistory but three, was present. The sermon was preached by Rev. Dr. Eschbach from I Thess. v. 12, 13. The liturgical part of the services was conducted by Revs. Skyles and Hoffmeier, the former propounding the questions and performing the act of installation. Rev. H. W. Hoffmeier was also present and took part in the services. At the conclusion the members came forward and warmly greeted their new pastor.

The above was an extremely interesting occasion for a number of reasons. It shows what can be done by an earnest pastor, who is concerned for the spiritual welfare of his people and the good of the church, and is intent on educating his people, and leading them instead of being led by them.

Had Pastor Skyles feared to say anything upon this subject, because the people did not want it ("die sante wollen es nicht haben"), the division would not have taken place. But he spoke of it in private and in public, had it discussed at church-warden conventions in his charge, and at meetings of the Joint Consistory, and had the Reconstruction Committee of the Classis meet his Joint Consistory and discuss it with them, until the people and consistories saw the necessity of the division and determined to have it effected.

It shows also what an earnest people can and will do. The Jefferson charge was not a large one numerically. The whole number of confirmed members in the five congregations did not exceed 350. To divide a charge so small in numbers would seem to be like felly. But it has been done and with what result? Pastor Skyles retains two congregations, Jefferson and Mount Zion, which, besides paying out the interest of the new charge in the parsonage, will continue to give their pastor the same salary he formerly received from the entire charge, \$700. Pastor Heller will have in the Manor charge, three congregations, St. Matthew's (or Manor), Adamstown and Buckeystown (the last just lately organized and without a church), which besides at once building a parsonage, will pay their pastor a salary of \$600. Let it be noted that these salaries are simply on paper, but being promised they will also be paid. Hence by this division we have two pastors and two parsonages, where there was but one, and almost double the amount contributed in the way of pastor's salary.

The occasion was one of interest also in another view. It was the first installation of a pastor that has ever taken place in that part of the country. The charge is located in the heart of the celebrated Carroll's Manor. In this rich and beautiful region, from Frederick City to the Potomac, west of the Monocacy, no minister of any church has resided as pastor. There are churches, but no pastors have resided outside of this particular section within the bounds of other congregations with which these have been connected as pastoral charges, or circuits or parishes. Bro. Heller is therefore the first and only resident pastor in this part of the finest section of the State of Maryland.

The formation of this new charge is thus a movement in the direction of church extension. It establishes a new center from which to reach out and lay hold of points which have thus far been neglected, and which could otherwise not be reached.

Finally we congratulate the new charge and pastor upon the auspicious beginning of the new pastoral relation. We congratulate the people upon their choice of pastor, and the pastor upon the field in which he is called to labor. There will be hard work to do, but it is work that will tell, the results of which will be seen after not many days. In addition he is in the hands of a good, kind-hearted, hospitable people, who will never let him suffer or want.

May the blessing of the Great Head of the Church rest upon pastor and people and enable them to work together successfully for His glory and the welfare of souls.

T. F. H.

## BUTLER ORPHANS' HOME.

It was my privilege—and a great pleasure—to visit the Butler Orphans' Home, and attend the late annual meeting of the Board of Trustees.

The institution is in a prosperous condition, and the children in good health. The buildings are situated on a hill overlooking the town of Butler. The view from every point is very beautiful, with sloping hills and cultivated fields as background. At night the country around is illuminated by a gas well. These wells abound in this region, and furnish light for many towns and fuel for generating steam for many factories. The buildings, though originally intended as a private summer residence, were built with a view to large hospitality, and afford ample room for at least 40 children. Rev. P. C. Prugh is the Superintendent, and with his family supply all the wants of the home. There is a very home feeling about the place, and the children seem to enjoy themselves. In their evening services they gave evidence of careful Christian training. A number of brethren addressed the children in words of encouragement and good advice. The interest of the church in this institution is evinced in the attendance of the members of the

Board, and the fact that the ministers of the Pittsburgh Synod speak of the Home and feel a pride in its success.

One of the features of the Home, which was especially pleasant, was the printing office. The *Orphans' Friend*, Rev. P. C. Prugh, Editor, and E. S. Haseler, Assistant; Lewis H. Doersch, Foreman, George W. Stitzer, Printer. The last two are boys in the home, about 14 years old. They do all the composition, and their work is a credit. The paper has a circulation of 1100 copies, price 30 cents per annum, and is issued monthly; it is modest and new. This printing department is a new and praiseworthy feature of the Home. It gives the boys a good trade, and a good education in learning the art of composition. There is good reason to hope that from this little office some future journalist may come, who will do good service in the cause of truth. Two boys have gone from this office to good situations in Pittsburgh and Cincinnati, and are giving good account of themselves. I feel I can commend most heartily the Butler Orphans' Home to the liberal support of all good men, and especially to those of our Reformed brethren throughout the Church, who have at heart the interest of the orphan.

J. H.

## THE REFORMED ALLIANCE.

The next meeting of the "Alliance of the Reformed Churches throughout the world," will be held in Belfast, in the summer of 1884. Belfast is a large city, of 200,000 inhabitants, in the North of Ireland (near Scotland). Interesting matters, e. g. Whether a Consensus of the Doctrines of the Reformed Churches shall be drawn up; whether the Cumberland Presbyterian Church shall be admitted into the Alliance, &c., will come up at this meeting.

It will also afford the delegates an opportunity of making a Continental tour, if they so desire. At the General Synod of Tiffin, the officers of the Synod were made a committee to appoint delegates to the next Council (see Min. p. 34). They announced the appointment of five delegates.

It was not known, at that time, how many delegates our Church would be entitled to. But from the Constitution now at hand, we are enabled to state definitely, that our Reformed Church (embracing 1432 congregations) is entitled to 24 delegates, composed of both ministers and elders.

It is my opinion that the officers of Synod have full power conferred upon them (see minutes as above) to appoint the 19 additional delegates, if so many can be found who are willing to attend the meeting.

Four ministers (in addition to the five appointed at Synod) have already announced themselves as ready and willing to go. The object of this note is, to state that ministers and elders willing to attend the Belfast meeting are requested to send their names to me, at as early a date as possible, and I will see to it, that these names are submitted to the vote of the seven officers of Synod, and those appointed will be duly furnished with credentials by the Stated Clerk. This appointment will involve no charge to Synod as the delegates pay their own expenses.

I may add, that delegates desirous of ascertaining the best routes and probable expense to Belfast, may consult Rev. J. M. Evans, 1515 North 19th St., Philadelphia. It is possible that a special party may be made up to visit Palestine, or interesting places in England and Europe, at reduced rates.

J. H. Goon,

President of General Synod.

Tiffin, July 4th.

## CLARION CLASSIS.

Clarion Classis convened in annual session in Salem Reformed Church, Embleton Charge, Clarion county, Pa., on Thursday, May 31st, 1883, at 7:30 o'clock, P. M. The opening sermon was preached by the retiring president, Rev. J. M. Evans, from St. Matt. 21: 28. Eight ministers and twelve elders were present. Six ministerial brethren were absent. The Licentiate, D. N. Harnish of Juniata Classis, Synod of the Potomac, was also present. Revs. Robt. C. Bowling was elected president, J. M. Evans, corresponding secretary, and D. S. Dieffenbacher treasurer and Stated Clerk.

Rev. L. C. Edmonds was received from West Susquehanna Classis, Synod of the United States, and Revs. J. S. Hartzel dismissed to the Philadelphia Classis, Geo. A. Whitmore to the Virginia Classis, and D. G. Klein to the Juniata Classis.

Parochial reports were read by nearly all the brethren, and with several exceptions were of an encouraging character, showing growth and progress in the different charges. Revs. W. C. Houpt, G. A. Whitmore and D. G. Klein failed to report to Classis.

We have four vacant charges, where men are needed to go into active service in the Master's vineyard. The harvest is great but the laborers few. The committee to supply South Bend charge, consists of Revs. A. K. Kline, D. S. Dieffenbacher, and L. C. Edmonds. Jefferson charge, Revs. D. H. Leader, John Wolbach, and D. S. Dieffenbacher. The Stated Clerk can give any information relating to St. John's and Tionesta charges.

The work of missions is receiving the earnest attention it deserves. We have three missions, and two points that are supplied by different brethren alternately. Two churches will be built during the summer in one of the missions, and five thousand dollars needed for this purpose, will be raised by this Classis, except a few small contributions from abroad; the greater part of which has already been secured. In the rapidly growing town of Punxatawney, an English organization will soon be effected, and attached to Jefferson charge with an appropriation of one hundred dollars, already appropriated on the various charges. Oil city will be looked after by the committee on missions during the year. The committee on missions for the year, consists of Revs. D. S. Dieffenbacher, J. M. Evans and R. C. Bowling.

The committee on proposed changes in the constitution, offered the following resolutions, which were adopted:

Resolved, That this Classis is not in favor of the change from triennial to annual sessions of General Synod.

Resolved, That this Classis is in favor of the present mode of election of delegates by Classes, instead of the proposed change of election of delegates by Synods.

Resolved, That this Classis is in favor of the concentration of church work, provided it will simplify our present system, without refusing or denying district Synods or Classes the privilege of appointing their own executive committees or Boards, which shall advise and co-operate with the Boards of the General Synod.

In view of the effort of the Publication Board to attain a stronger financial basis, the following action was taken:

Resolved, That we commend to the liberality of our people, the plan of life subscription for the MESSENGER, and that we will give the agent of the Board our co-operation.

An election for delegates to the General Synod resulted in the election of the brethren here named:

Revs. J. F. Wiant and W. C. B. Shulenberg,

primaries; D. H. Leader and R. C. Bowling, sec-

undus. Elders, C. D. Master and Jacob Weber,

primaries, John Yeasney and D. Shook, secundus.

Mr. R. E. Crum made application to Classis to be received under her care with a view of entering the Theological Seminary at Lancaster; and having a small family, the following was adopted by Classis:

That a committee be appointed to examine R. E. Crum in regard to his motives, and if the examination prove satisfactory, said committee shall recommend him to the Board of Beneficial Education of the Pittsburgh Synod, and further give him the assurance of an annual appropriation of one hundred dollars from Classis, in addition to the appropriation of one hundred and fifty dollars allowed by the Board.

The trustees of the Clarion Collegiate Institute were instructed to open the same as soon as possible, and on such terms as they may be able to effect.

The committee to whom was referred the overture in reference to the endowment of the professorship of English Literature in Franklin and Marshall College, recommended the adoption of the action of the Pittsburgh Synod, which was carried unanimously, viz:

Resolved, That this Classis commends the object to pastors and consistories for co-operation.

The Stated Clerk was requested to publish the resolution here given as a warning to brethren in the future in regard to removing from charges before the pastoral relation is dissolved.

Resolved, That Classis disapproves of the action of Rev. J. S. Hartzel in withdrawing from South Bend charge, without first having obtained consent of Classis.

The report of the treasurer was very encouraging, bearing testimony to the growing liberality of the people, as the amount contributed last year was the largest in the history of the Classis.

The next annual meeting will be held in Du Bois, on Thursday, June 5th, 1884, at 8 o'clock, P. M.

Classis adjourned on Monday, June 4th, after a pleasant and harmonious meeting; and were most hospitably entertained by the members and friends at Salem.

STATED CLERK.

Statistics.—Ministers, 11; Congregations, 88; Members Unconfirmed, 2,155; Baptized, Infants, 216, Adults, 16; Confirmed, 171; Certificate and Renewed 75; Commended, 2,455; Dismissed 43; Excommunicated, 3; Erasure of Names, 42; Deaths, 60; Sunday-schools, 27; Sunday-school Scholars, 2,003; Students for the Ministry, 2; Benevolent Purposes, \$3,427; Congregational Purposes, \$18,800.

## WESTMORELAND CLASSIS.

Westmoreland Classis convened in the forty-second annual session in the St. Peter's Reformed church, Pa., May 25, 1883, at 7:30 P. M. In the absence of the president the classical sermon was preached by the stated clerk, Rev. John Dotterer was chosen president, Rev. A. A. Black, cor. secretary, and Rev. J. W. Love was re-elected treasurer.

The parochial reports showed that, notwithstanding the oppositions and assaults of the great enemy, the kingdom of God in our bounds had made steady and commendable progress during the past year. As we were permitted to take this classical survey and walk about our Zion, telling her towns, and marking well her bulwarks, we could say with the Psalmist, "Let Mount Zion rejoice, let the daughters of Judah be glad." "Bless the Lord, O my soul, and all that is within me, bless His holy name."

The elders answered the constitutional questions propounded, with but few exceptions, in the affirmative. The report of both the pastors and elders is intended to give a truthful account of the several parishes within our bounds, and this we believe was faithfully and conscientiously done.

Items sent down by Synod to the Classes were adopted.

As regards the application of Rev. H. D. Darbaker, missionary at McKeesport and Turtle Creek, the following action was taken: That the request to collect funds for the erection of churches and chapels for the use of said missions be and is hereby cheerfully granted, providing all monies raised for these objects pass through the hands of the Treasurer of Classis, and the Board of Church Extension, which shall take a lien upon the property, so as to secure them against all contingencies.

The reports of the missionary pastors at Scott Dale, Johnstown, and Latrobe showed that these missionary interests are in a prosperous condition, and worthy of the continued support of the church. In view of the large amount of money necessary to be raised by the Latrobe Mission for cancelling the remaining church debt, and in view of the inadequate support, and of the faithful, uncompensated and self-denying labors of the missionary, the Treasurer was authorized to pay \$100 additional to what he receives from the congregation and Mission Board for the coming year.

The committee on Salina reported that a lot had been purchased, and about \$1200 subscribed for the erection of a church at that place. Rev. A. A. Black was continued supply for the coming year.

The president of the Mission Board was authorized to hold at least four missionary conventions during the coming classical year.

The Treasurer's report showed that the finances were in a healthy condition. The receipts during the year were \$2,032.77, expenditure, \$1,609.93, leaving a balance of \$362.84.

As regards special collections the following action was taken:—1. During May or June, Theological Seminary. 2. July or August, Foreign Missions. 3. September or October, Publication Board. 4. November or December, Orphans' Home. 5. January or February, Church Extension. 6. March or April, Widows' Fund Society.

Delegates to the General Synod are Revs. S. Z. Beam and C. R. Dieffenbacher, primarii. Revs. J. W. Love and Prof. L. Cort, secundii. Elders Wm. M. Barnhart and Jacob Byers, primarii, and Matthias Soxman and Samuel Truxel, secundii.

The pastoral relation between Rev. A. W. J. Best and the Scott Dale charge was dissolved, to take effect August 1, 1883. A committee was appointed to secure a pastor and supply the congregation.

Rev. C. W. Good was dismissed to Tiffin Classis, Synod of Ohio.

Mr. J. M. Burger, a student in the Theological Seminary, Tiffin, Ohio, was taken under the spiritual care of Classis.

The matter of endowing the Alumni Professorship in Franklin and Marshall College was heartily commended to pastors and people.

Life subscription for the MESSENGER was also heartily commended to the liberality of our people, and ministers were requested to give the agent their cordial co-operation.

One half day or evening is annually to be set apart for the interests of the Sunday-school work.

The first Thursday after Whit Sunday, 1884, at 7:30 o'clock, P. M., was chosen as the time, and Scott Dale, Westmoreland county, Pa., as place of next annual meeting.

A vote of thanks was tendered the members of the Mount Pleasant congregation and others for their very hospitable entertainment of the members of Classis.

The meeting of Westmoreland Classis in Mt. Pleasant will long be remembered as one where the spirit of unity, charity, love, peace and harmony ruled and reigned from the beginning to the end of the session. With this spirit permeat-

ing every heart, all joined heartily in the beautiful, appropriate and final religious services at the adjournment.

S. C.

## Church News.

## OUR OWN CHURCH.

## Synod of the United States.

Corner-Stone Laying.—Preparations have been made by the congregation of the First Reformed Church of Philadelphia, to lay the corner-stone of their new church edifice at the corner of Tenth and Wallace streets, on Sunday afternoon, July 15th, at 4 o'clock.

It is expected that the work on the building will be so far advanced that the first story can be occupied by the congregation in the month of December next. An earnest invitation is extended to the ministry and others to be present at the corner-stone laying at the above mentioned date.

## Synod of the Potomac.

Klein.—The address of Rev. D. G. Klein will be Clearville, Bedford county, Pa., after July 1st, 1883.

## Pittsburg Synod.

Kittanning, Pa.—The Armstrong Republican says:—Rev. D. S. Dieffenbacher became the pastor of Kittanning charge, of the Reformed Church, on June 1st, 1873. St. Luke's congregation, Kittanning, was then composed of 35 communicant members. The other congregation composing the charge is six miles in the country. The pastor recently preached his tenth anniversary sermon, at which time he gave a statistical summary of his ten years labor. In St. Luke's congregation, Kittanning, he baptized 112 infants and 18 adults. Confirmed 126, and received by letter and renewal of profession 130, in all 256. Deaths, 25. In Mount Union congregation, baptized 93 infants and 21 adults, confirmed, 56, by letter and renewal of profession, 41, deaths, 23. He received in the two congregations during the ten years 353 members.

## NOTICE.

A Farewell Meeting for the Eastern part of the Reformed Church, will be held, with Mr. and Mrs. J. P. Moore, Missionaries to Japan, in Salem's Reformed Church, Harrisburg, Pa., on Wednesday, July 19th, at 8 o'clock, P. M. An earnest invitation is extended to the members of the Board, the ministry, and all others interested to be present.

DAVID VAN HORNE, President.  
T. S. JOHNSTON, Secretary of the Board of Foreign Missions.  
Phila., July 7, 1883.

## ORPHANS' HOME ANNIVERSARY.

The Anniversary at Bethany Orphans' Home will be held July 26th, 1883. All are invited to come. Meals will be prepared by a committee at moderate rates. The Philadelphia & Reading Railroad will run a train through at 10 o'clock, A. M., provided 100 persons will come over the East Penn. Lancaster & Columbia Railroad.

D. B. ALBRIGHT, Superintendent.

## FOR SALE.

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## SUNDAY-SCHOOL

## PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in; as it is the beginning of a new quarter, "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

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## Miscellaneous.

## ALONG THE SHORE.

By Hannah Coddington.

The tide comes in and the tide goes out,  
In a constant ebb and flow,  
But the old town's wrapt in dreams, and lives  
In the glories of long ago.

Is this the land of the lotus bloom?  
Or noon of an endless day?  
Nay, wives are wedded, and babes are born,  
To the fisher folk by the bay.

Mid the stagnant calm of daily life,  
The toil and strain of the oar,  
The passion beats of the human hearts,  
Are the tides of this quiet shore.

Ah! the sea's heart is not so; 'tis still,  
As the dead upon its breast,  
And only the waves that leap and toss,  
Feel the sorrow of wild unrest.

But the touch of benediction falls  
Upon ocean, earth, and air—  
And the fever slowly ebbs away  
From the throbbing pulse of Care.

As over the land, across the sea,—  
Day's kiss to tender and bold,—  
Streams the wondrous light of the sunset hour,  
In purple, and crimson, and gold.

—S. S. Times.

## Selections.

We walk upon the verge of two worlds; at our feet lies the very grave that awaits us.

Dost thou love life? then do not squander time, for that is the stuff life is made of.—Franklin.

God's mercy as naturally covers the great sins of those who love Him and keep His commandments as the ocean covers the great rocks that sleep in its bed.

"He is faithful that hath promised, He'll surely come again;  
He'll keep His trust w' me, at what hour I dinna ken;  
But He bids me still to watch, and ready aye to be

To gang at any moment to my ain cuntry."

The path of duty in this world is not all gloom or sadness or darkness. Like the roads of the South, it is hedged with ever-bloom, pure and white as snow. It is only when we turn to the right hand or the left that we are lacerated by piercing thorns and concealed dangers.—Jas. D. Kerr.

The great hindrance to Christian progress is unchristian Christianity—Christian doctrine without a Christian practice. The chief priests, scribes and elders were religious after an irreligious kind. They mumbled the right words, but they did not live the right life or develop the right spirit. It was religion gone sour—the wine of piety turned into the vinegar of resentment. Joseph Parker.

## Personal.

Showman Barnum has given a \$35,000 plot of land to Bridgeport, Connecticut, for free burial places.

The Grand Duke of Mecklenburg-Schwerin, who recently died, was a pious prince, and built many churches.

General George B. McClellan has become the American manager of one of the oldest English insurance companies.

Siegfried, the only son of the late Richard Wagner, was recently confirmed in the Protestant Church, at Bayreuth.

Samuel Taylor Coleridge lies buried in the crypt of Highgate Church, in London, and the crypt is used as a tool-house.

Miss Rosalind A. Young, who a couple of years ago wrote an article about Pittsford's Island for *Scribner's Magazine*, is still living in that out-of-the-way spot. Her father is pastor of the island church and teacher of the school, and she is organist and assistant teacher. She is about twenty-six years old, and, writes a retired sear captain who not long ago visited her at her home, "she weighs 200 pounds, never had a shoe on her foot, and if necessary could swim off to a ship four miles from the island and back again to shore, and then go into the little church and play the organ nearly as well as any young lady in the States."

As Queen Victoria completed her 64th year on Thursday, May 24, having been born at Kensington Palace on May 24, 1819, the following statement of the ages of various monarchs, ranging from the oldest to the youngest, may prove interesting: The Emperor of Germany, aged 66; the King of the Netherlands, aged 66; the King of Denmark, 65; the Queen of Great Britain and Ireland, aged 64; the King of Wurtemberg, aged 60; the Emperor of Brazil, aged 57; the King of Saxony, aged 55; the King of Sweden and Norway, aged 54; the Emperor of Austria, aged 52; the King of the Belgians, aged 48; the King of Portugal, aged 44; the King of Roumania, aged 44; the Sultan of Turkey, aged 40; the King of Italy, aged 39; the Emperor of Russia, aged 38; the King of Bavaria, aged 37; the King of the Hellenes, aged 37; the King of Servia, aged 28; and the King of Spain, aged 25.

## Science and Art.

The Prince of Liechtenstein has purchased "The Virgin of the Lacturn," a picture supposed to be from the easel of Michael Angelo. It once belonged to a family in Perugia, Menioni, and is in the catalogue of 1651. Recently it has been owned by a Mr. Moore, an Englishman in Rome.

A shield of Achilles, inscribed with Homer's words, has been found in Rome, and placed in the Capitoline Museum. A villa of the time of Hadrian with mosaic pavements, statues, and busts, and one on the Via Appia Nova, with a statuette of Minerva, have also been brought to light.

Lostra painting is patronized by the Princess Beatrice, the artist daughter of Queen Victoria. It consists in the application of dry colors specially prepared, and used with a colorless

medium, and can be employed on any kind of materials. It is much used in combination with embroidery.

The French stamp patterns for the popular Holbein work by using a metal plate. It does away with the endless counting of threads and the using of canvas. It can be applied to velvet, plush or silks without difficulty. Color is used in the stamping, and the necessary designs are thus imprinted upon the materials.

We notice in the *Scientific American* two methods for testing whether any textile fabric is of vegetable or animal material. First, take a small piece of the fabric and hold it close to glowing coals: cotton or linen fibers will burn with considerable flame, leaving only slight ash. Woolen, silk, or any other animal fibers will not blaze but glow and smoulder until reduced to a rather heavy ash. Secondly, put a quantity of the threads, which must be separated into small fibers, into boiling nitric acid. Silk will turn to a bright yellow, wool to a darker yellow, white cotton or flax will remain colorless. For certainty the fibers must be boiled with the acid for a few minutes, the proportion of different substances may then be judged by estimating the amount of colored and colorless threads respectively.

Mr. Daniel Hoffman, of 907 Arch street, Phila., has invented a new and improved Tripod Head for instantly centering and levelling up engineers' instruments. It has been thoroughly tested during the last four years, by many engineers in the United States and in England, and found to give entire satisfaction in every particular, and is therefore highly commended by eminent engineers of both countries. It can be attached to any old or new instrument, of any make, such as Transits, Theodolites, Levels, Plane tables, Astronomical instruments, and to the ordinary Surveyor's compass, at a moderate cost. The value of any instrument is more than doubled by the attachment of this new improvement, as the engineer or surveyor can do more work with it than he could with the old style Tripod head in the same time, and with a great deal more comfort and accuracy, and therefore, much more satisfactory, because with this improvement he can centre and level his transit or any other instrument in a few seconds, no matter what the shape of the ground or rocks may be—and when levelled it will hold the most sensitive level bubble perfectly steady; which the old style Tripod will not and cannot do. The steadiness of the old style Tripod head, allowing the level bubbles to move away from the centres after the engineer supposed he had his instrument level, is a very annoying trouble, and is well known to all practical engineers. This difficulty is entirely overcome with this improved Tripod head.

## Items of Interest.

Michigan has a new law providing for the instruction of all pupils in the public schools as to the effects of alcohol upon the human system.

The Michigan Board of Health is convinced that the children in the public schools of that State are kept in health-destroying rooms, and made to study much too hard.

The great Mormon temple at Manti is one hundred feet long and high, and ninety feet wide. It stands upon a high slope, which has been cut into three semi-circular terraces, which are faced to the height of seventeen feet with rough hewn stone. The temple is on the fourth level, which has been made into a broad platform.

The Erie, Pa., workhouse authorities decided to act on a Grand Jury recommendation, and allow, in future, married paupers in the house to live together, "on the score of humanity." It has lately come to light that, in view of this, all the unmarried paupers, some 150, varying in age from eighteen to eighty, were arranging to get married. The authorities have, consequently, reconsidered their decision.

The Agricultural Department, in its June bulletin of the crops, reports an increase of the cotton area slightly exceeding three per cent, and an average of condition represented by 86, against 89 in June of last year. The general average of the condition of the winter wheat is 75, against 83 in May, and 99 in June, 1882. The spring wheat has increased a half a million acres, or about five per cent, and its condition is everywhere high, averaging 95, the same as last year. Barley has increased five per cent in area; its condition averages 97. Oats have increased four per cent in area, with a condition averaging 96.

The Niagara Falls Park Commission on the 9th ult. considered the following resolution: That in the judgment of the board it is desirable to select and locate as proper and necessary to be preserved for the purpose of preserving the scenery of the Falls of Niagara and restoring the same scenery to its natural condition, the following lands: Goat Island, the Three Sister Islands, Bird Island, Luna Island, Chapin Islands, and the small islands adjacent to said islands in Niagara river, and the bed of said river between said islands and the main land in the State of New York, and also a bed of the said river between Goat Island and the Canadian boundary. Also the strip of land beginning at Port Day, in said village, running along the shore of Salt River, and including Prospect Park, the cliff and debris below it. The amount of property to be secured is not believed to exceed one million dollars in value.

A St. Paul special has the following:—Active preparations are making for driving the last spike of the connection of the Northern Pacific with the Atlantic and the opening up of this section of the country. The spike is of gold and the driving will be made an occasion never to be forgotten by the people of the Northern Pacific country. The spike is now in the possession of President Villard. It has an inscription suitable to the occasion. The place selected for its reception is about ten miles from Helena in the direction of Portland. It was at first the intention of the Company to restrict the number of invited guests to one hundred, but arrangements have now been made for four hundred people. Quite a number of these will be from Europe. The invitations will be issued from New York and by President Villard himself. A special train will be made up at the metropolis, and run from there direct to the spot selected. President Villard himself will give the spike the first whack, but if it should not be driven home, several other equally prominent gentlemen will be permitted to try their hands. The sledge with which it will be driven is of solid silver, with an ebony handle. Both the spike and sledge will be retained by President Villard as souvenirs. From the site selected the special train will go on to the Pacific coast, repeating the inspection trip recently made by Mr. Villard. The exact date of the ceremony has not yet been fixed upon, but it will probably be in the latter part of the last week of August.

The *Evening Post* gives the following summary of statistics of the war as gathered from the latest volume of the "Campaigns of the Civil War," published by Charles Scribner's Sons. The summary will be valuable for preservation:—

Under Mr. Lincoln's first call, of April 15, 1861, for 75,000 militia men for three months there were furnished 91,000 men; under the call of May 3, 1861, 715,000; most of them for three years; under the call of July 2, 1862, 421,000, for three years; under the call of August 4, 1862, 87,000, for nine months; under the call of June 15, 1863, 16,000, for six months; under the calls of October 17, 1863, and February 1, 1864, 369,000, for three years; under the call of March 4, 1864, 292,300, for three years (with slight exceptions); between April 23, and July 18, 1864, 88,000 militia, for one hundred days' service; under the call of July 13, 1864, 338,000 men, for three years; under the call of December 19, 1864, 212,000, for various terms. Besides these, there were furnished during the war by the Territories and some of the seceded States, 182,000, mostly for three years. Total of men furnished (including the smaller figures, here omitted), 2,859,000; reduced to a three year standard, 2,320,000. Total of colored troops enlisted, 186,000; of men enlisted in the regular army, 67,000. (In this list men furnished for less than ninety days are not included, nor are the men credited for service twice or more often.) Total of men in service on January 1, 1861, 16,000; July 1, 1861, 186,000; January 1, 1862, 575,000; January 1, 1863, 918,000; January 1, 1864, 860,000; January 1, 1865, 959,000; May 1, 1865, 1,000,000. According to the report of the Adjutant-General of February 7, 1869, there were killed in battle 44,000 men; died of wounds, 54,000; died of disease, 149,000; of other known causes, 12,000; of unknown causes, 55,000—total of deaths, 294,000.

## Farm and Garden.

The Indiana Farmer says one of its subscribers kept a record of the time employed in cultivating fourteen acres of corn last season in the old-fashioned way, and finds that he gave about two hours to the acre. The yield was 300 bushels, over 57 bushels to the acre. He estimates the value of his crop at \$320 and the labor expended on it \$120, and deducting expenses, he claims a profit of \$14 per acre.

The best farmer in Herkimer county, N. Y., raised large crops of fine potatoes in soil almost pure sand. He does it by using plenty of barnyard manure, and plowing from six to eight inches deep. A clay loam, deeply and well worked with plenty of stable manure to enrich it and loosen it up, meets to some extent the same conditions, the soil being light at the surface, and gradually becoming more packed below.

Sorghum makes excellent fodder if cut when the heads begin to shoot. It is best net to allow it to seed, and if cut when two-thirds grown the fodder is tender and very juicy. It does not dry and crumble as quickly as corn-fodder, is sweeter and much preferred by stock. If the crop is cultivated until matured the seed will be found excellent for feeding to poultry, or may be ground into meal for other stock, but this is not desirable, owing to their small size.

Ewes will produce larger and better lambs, says a writer, if they are in good, plump condition at the time of coupling. If not in fair condition they should be gaining and kept improving until they reach the desired condition; they will not breed well when loaded with fat. Those having lost their lambs or failed to breed are liable to become too fat to become breeders. When this is the case they should be placed on short pasture so as to reduce their weight. The use of valuable ewes is sometimes lost for a year or two by allowing them to become filled with fat. Such ewes are valuable; their inclination to take on fat readily is a good point, but requires guarding that it may not impair their prolificacy.

ROSES FROM CUTTINGS.—European horticulturists sometimes adopt this mode of planting rose cuttings so as to root with more certainty. They bend the shoot and insert both ends into the ground, leaving a single bud uncovered at the middle and on the surface of the ground. The cuttings are about ten inches long, and are bent over a stick laid flat on the ground, holes being dug on each side of the stick for the reception of the ends of the shoot. The roots form only at the lower end of the shoot, but the other end, being buried, prevents evaporation and drying up. A correspondent of the London Garden says that he has tried this, along with the old mode, and that, while the weaker cuttings of the latter have shown symptoms of drying and failure, all the former have grown vigorously.

PEAS IN THE FALL.—The way to raise the finest quality of peas is, after the first sowing, to plant them deep and much then, so that the soil they root in is always cool and moist. In the careless manner in which peas are frequently cultivated they have very little flavor and delicacy. It is so with raising what is called the snap-short beans. They are seldom planted deep enough, and as a consequence have no more flavor than a piece of Indian-rubber and are about as tough, but the beans planted in September, and in due time are for sale in our markets, are really delicious in flavor and fairly melt in the mouth. This is the result of cool soil. But were these beans planted three and four inches deep, as we have more than once suggested, throughout the season, and mulched in the hottest portion of it, we could have, as with the peas, these vegetables at all times up to November in perfection.—*Germantown Telegraph*.

THE OFFICE OF LEAVES.—We have seen a fine vineyard spoiled, the crop rendered worthless and the vigor of the vines greatly crippled, by the mistaken notion of the owner that the only way to have fine grapes, was to cut away the leaves and let in the full sunlight on the bunches. After the grapes had set, he cut off nearly all the branches above them, and they were left like orphan plants, with no leaves to furnish them with their necessary food. The grapes were small with an undeveloped flavor. Cultivators at the present time generally understand that leaves are as necessary to supply food to the forming and ripening fruit as bread and butter are for growing children, or milk and pasture are for calves, and it is not at all necessary for the sun to shine on the fruit if the leaves receive the rays. In connection with this subject the London Garden states, in a late number, that one of the vine growers near Fontainebleau has a long trellis so thickly covered with Prankenthal vines as to resemble a tunnel or dark archway, so thickly was it covered with luxuriant vines, yet bearing a fine crop beneath. The leaves turned their broad surfaces above to the sun. The writer who states this fact in the Garden was puzzled to know why there was a greater heat on a trellis under the shade of a black cloth spread over it than out in the full sun's rays, the thermometer showing 92 degrees under the cloth and only 70 degrees uncovered. If he should go into an unventilated garret under a pair of painted black, on a warm summer day, he would find still greater difference between its heat and that of the air outside. The black cloth on the grape trellis absorbed rapidly the sun's heat, and at the same time confining the air under it, added to its warm temperature. We are not informed what the effect was of this increased heat on the ripening of the fruit.—*The Country Gentleman*.

## Useful Hints and Recipe.

Flannels that have become yellow, from being badly washed, may be nicely whitened by soaking them two or three hours in a lather made of one-quarter of a pound of soft soap, two table-spoonfuls of powdered borax, and two table-spoonfuls of carbonate of ammonia, dissolved in five or six gallons of water.

SARATOGA POTATOES.—Cut raw potatoes in slices as thin as wafers with a thin sharp knife; lay them in cold water over night; a bit of alum will make them more crisp. Next morning rinse in cold water and dry with a towel. Have ready a kettle of lard, hotter than for fried cakes, and drop in the potatoes, a few at a time. They will brown quickly. Skim out in a colander and sprinkle with salt, or lay them on a double brown paper in the oven till dry. If any are left over from the meal, they can be warmed in the oven, and will be just as good for another time.

NOVEL HANGING BASKET.—A most beautiful and fragrant growth for a window may be obtained by soaking a sea-pot in warm water and sowing in its cells the seeds of umbrageous grasses and wild flowers, with here and there the delicate fern and creeping wild berry, known as mock strawberry. The hanging may be done by a gilded rod or ornamental cords. The sponge may be kept moist and distended by daily sprinkling with blood warm water. The sponge thus treated is lighter, prettier and more surely vented than any other spring basket.—*National Farmer*.

HINTS TO THE HOUSEWIFE.—A delicious tomato soup is made by frying some bits of beef and ham in a saucpan with a lump of butter and a small onion sliced. Take a quart can of tomatoes, or a dozen fresh ones (medium or small-sized), add a coffee cup of stock, and then put the meat in with it and boil; season with pepper and salt. This may be strained or not: of course it is in better taste to strain it; if the soup seems too thin after it is strained, put it back on the stove, add a table-spoonful of flour rubbed smooth in cold water, and let the soup simmer gently for half an hour. In making any kind of soup, it is much better to let it simmer than to boil violently; nothing is gained, not even time, by the latter process, as anything will cook just as quickly without it. It is the degree of heat to which the soup is subjected which cooks it, and flavor suffers by rapid evaporation.

## Books and Periodicals.

THE NEW TESTAMENT SCRIPTURES: Their Claims, History and Authority. The Croall Lectures for 1882. By A. H. Charteris, D. D. New York: Robert Carter & Bros. Pp. 227.

It is noticeable, as one of the signs of the times, that the Bible, in one aspect or another, is the theme of a large part of the religious literature of to-day. Nor is this surprising if we reflect that men's minds naturally recur to the scriptural foundations of truth, when they have become dissatisfied to any extent with the superstructure hitherto erected on those foundations. Men are asking now as they never asked before, What is the Bible, and why should it be authoritative for us? What is there in its origin, its nature and its history to entitle it to our regard as the Word of God? It is with such questions that the Croall Lectures, whose title we have given above, attempt to deal—questions as to the claims of the Christian Scriptures on the Christian believer's acceptance. The author, who is Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh, has evidently read much and reflected deeply on the themes which he discusses. 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## Religious Intelligence.

## At Home.

The Rev. J. C. Bracy, formerly a Catholic, was ordained a minister in the First Baptist church, Burlington, Vermont, last week.

Rev. J. Smith Gordon recently celebrated the 25th anniversary of his pastorate in the Lower Path Valley Presbyterian Church, Franklin Co., Pa.

Rev. Dr. Dabney has resigned his professorship in the Union Theological Seminary Va., to accept the chair of moral philosophy in the university of Texas.

Last year there were ordained in the Protestant Episcopal Church 109 ministers; died, 56; retired, 15; deposed, 10; leaving net increase of 28. That is about one clergyman to every two dioceses, and nobody for a missionary.

In the Episcopal Convention of the Diocese of Illinois a resolution was introduced asking the General Convention to change the name of the Church from "Protestant Episcopal" to "Holy Catholic." So much opposition was manifested to the proposition that it was hastily withdrawn.

At the General Synod of the Reformed (Dutch) Church, which met at Albany, N. Y., it was reported that owing to the lack of interest in Home Missions there have only been three hundred new churches organized in fifty years, nineteen during the past twenty years, and eighteen during the past ten years.

The work on the new Lutheran Seminary building, to be erected at Philadelphia, Pa., including a fine proof of the use and protection of its large library, will be commenced as soon as the ground is paid for. The total cost will probably reach \$100,000 or more, and \$30,000 have already been secured.

At the late commencement four new professors were introduced into office in Andover Seminary—Rev. E. Y. Hincks, Rev. J. P. Taylor and Dr. George Harris. The ceremony of inauguration was very brief. After reading the Creed each, upon being asked if he gave it his assent, replied, "I do, as containing substantially the system of truth taught in the Holy Scriptures." Dr. Harris delivered quite a lengthy address, which pleased the new theology men.

Last year the endowment fund of the Crozer Theological Seminary amounted to \$285,629.27. Of this year the fund amounts to \$351,000. Of this sum \$50,000 consisted of a memorial fund, contributed by Mrs. Crozer's children since her death. The trustees, in consideration of this, resolved to designate the Professorship filled by Dr. Weston, the president of the Seminary, as "The Mrs. John P. Crozer Professorship."

Dr. Knickerbaker, the Bishop-elect (P. E.) of Indiana, is described as a man of unusual energy and tact. In his own church he has a surprised choir and an elaborate ritual, yet he can so adapt himself as to be entirely at home in the simplest country chapel. To illustrate his tact and reveal one source of his popularity, the following anecdote is told:—A lady called about some church work, and sent her card to his study, when presently he appeared in the violet dressing-gown that she had given him the previous Christmas. Hardly had she gone when another came, and lo! the reverend gentleman stood before her in a black cassock of which she had been the donor. He is unmarried, and said to be wealthy.

At the reception at Dr. Porter's church Dr. Storrs said that one of the first exchanges of pulpits he made after coming to Brooklyn was with good old Dr. Dwight, of the First Dutch church. When in the pulpit he found a liturgy in the back of the hymn-book, and did not know whether to read it or not as a part of the service. He was much relieved when the sexton came to the pulpit to hand up the notices, and when questioned gave the prompt reply, "You don't do nothing about it, but go ahead like a Presbyterian." The answer, though replete in negatives, was very satisfactory. Dr. Storrs said, if he had any criticism to offer, it was that the old Dutch service had allowed the liturgic element to fall into disuse. If developed, he believed it would come to be a power and an influence for good for the future.—*Christian Intelligencer*.

## Abroad.

The Old Testament revisers are now busy with the Appendix, and expect to give the new edition to the public by next spring.

"Protestantism is advancing in France with a rapidity not equalled since the murder and expulsion of the Huguenots," says the *Baptist Weekly*.

A writer in the *English Nonconformist* says that of the total of 2,000 students at Cambridge there are 300 Nonconformists, and of the 2,400 at Oxford there are 120—or 10 and 6 per cent. respectively.

Since the 1st of April the Pope has received from five individuals, not Italians, gifts amounting to 2,000,000 francs. One of these offerings consisted of 3 half a million francs. They were all offered to Leo XIII. personally at private audiences.

Thirty-four Protestant missionary societies are now at work in Africa, with a force of over 800 men, of whom more than one-fourth are native ordained ministers. There are at least 165,000 communicants in the churches, and nearly 100,000 children under Christian instruction.

Two weeks ago the Rev. Phillips Brooks, of Boston, preached in Westminster Abbey to one of the densest congregations that could assemble there. He has also preached recently in some of the leading churches of London, among them St. Mark's in Kensington, and St. Michael's in Chester square.

There were only ten large Methodist chapels accommodating one thousand persons and upwards in London in 1861. Since then sixty-four such chapels have been erected with the assistance of the F. U. D. and nine sites for similar chapels have been provided and now are awaiting the erections intended.

The Catholic clergy of France, of Annanay in particular, have withdrawn their threat to refuse the first communion to children who attend schools where the new government manuals are used. This has been brought about by the unexpected attitude of the parents, who threatened on their part to retaliate by withdrawing from the Church.

The Assembly of the Free Church of Scotland has just published a report on religion and morals, in which the Queen is censured for permitting the "desecration of the Sabbath," through the special messenger train, which runs daily once each way between Aberdeen and Ballater, in connection with the fast trains from London, when the Court is at Balmoral. The sight of this train is believed by the Free Kirkers to exercise a pernicious influence on the parishes of Aboyne and Ballater.

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## Cumberland Valley Railroad.

TIME TABLE—MAY 21st, 1883.

Stations.	N. O. Exp.	Acc'n Exp.	Sat'n Exp.	Phil. Exp.	Carl. Exp.	H'g. Exp.
UP TRAINS.						
Leave Baltimore	11:20					
" Philadelphia	11:20	4:30	7:40	11:05		5:40
" Harrisburg		5:15	11:30	11:05	5:30	8:55
" Mechanicsburg		5:38	11:50	11:05	7:00	9:20
" Carlisle		6:00	12:10	11:05	7:28	9:43
" Newville		6:23	12:35	11:05	7:50	10:06
" Shippensburg		6:44	12:55	11:05	8:10	10:26
Ar. Chambersburg		6:57	1:08	6:08		10:35
Ar. Chambersburg		6:52	9:50	1:10	6:12	
" Greencastle		6:55	10:14	1:30	6:30	
Ar. Hagerstown		6:50	10:40	1:00	7:00	
Ar. Hagerstown		6:55	10:45	2:00	7:05	
Ar. Martinsburg		6:55	11:40	3:40	7:50	
Ar. Martinsburg		6:55	11:40	3:40	7:50	

\* On Saturdays this train will leave Harrisburg at 5:30 P. M.

† Monday Morning Accommodation.

Stations.	H'g. Exp.	Sat. Exp.	Mail Exp.	Phil. Exp.	Mail Exp.	N. Y. Exp.
DOWN TRAINS.						
Ar. Martinsburg		8:00	11:50	3:55	9:05	
Ar. Hagerstown		8:10	12:05	4:05	9:15	
Ar. Hagerstown		8:15	12:10	4:10	9:20	
Ar. Chambersburg		8:20	12:15	4:15	9:25	
Ar. Chambersburg		8:25	12:20	4:20	9:30	
Ar. Shippensburg		8:30	12:25	4:25	9:35	
Ar. Shippensburg		8:35	12:30	4:30	9:40	
Ar. Carlisle		8:40	12:35	4:35	9:45	
Ar. Carlisle		8:45	12:40	4:40	9:50	
Ar. Mechanicsburg		8:50	12:45	4:45	9:55	
Ar. Mechanicsburg		8:55	12:50	4:50	10:00	
Ar. Newville		9:00	12:55	4:55	10:05	
Ar. Newville		9:05	13:00	5:00	10:10	
Ar. Philadelphia		9:10	13:05	5:05	10:15	
Ar. Philadelphia		9:15	13:10	5:10	10:20	
Ar. Baltimore		9:20	13:15	5:15	10:25	
Ar. Baltimore		9:25	13:20	5:20	10:30	

C. V. R.—SOUTH PENN. BRANCH.

Mail Train			Mail Mixed Train	
A. M.	P. M.		A. M.	P. M.
9 50	8 05	Live..... Chambersburg.....	Arr	8 45 4 50
10 03	6 20	"..... Marion.....	"	8 30 3 35
11 20	7 02	"..... Mercersburg.....	"	7 45 3 10
12 00	7 25	"..... Loudon.....	"	7 20 3 20
12 15	7 35	Arr..... Richmond.....	"	7 10 2 15
A. M.	P. M.		A. M.	P. M.



